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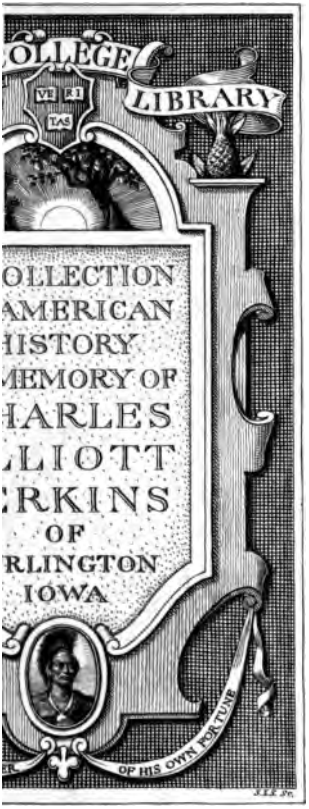
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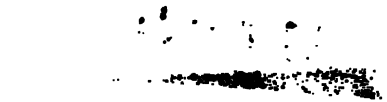

THE GIFT OF HIS DAUGHTER

ALICE FORBES PERKINS HOOPER

Mrs. A. Hard.

from Grandma Hard.

Feb 21, '97.

MORMONISM

AND

THE MORMONS:

A

HISTORICAL VIEW

OF THE

RISE AND PROGRESS

OF THE SECT SELF-STYLED

LATTER-DAY SAINTS.

BY DANIEL P. KIDDER.

"Now the Spirit speaketh expressly that in the LATTER TIMES some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.—1 TIMOTHY iv, 1-3.

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PREFACE.

It is due to the writer, no less than to the reader, that the circumstances which have called forth the present volume should be stated. On the 13th of Nov., 1840, I was at a place called Fulton City, on the upper waters of the Mississippi river, waiting for the descent of some steamboat in which I might take passage. About day-break the next morning a boat was hailed, and I went on board. The bustle of embarkation was hardly over before I learned that the boat was owned and principally manned by Mormons, being called Nauvoo. It moreover carried Joseph Smith, Jr., in the character of passenger; although in reality he was chief director of the whole concern. It appeared that among the multitudes drawn together at the Mormon settlements in the west, were a number of individuals more or less acquainted with navigation. In order that their talent might not be unemployed, Smith and his coadjutors had purchased a steamboat, and commenced running it on the river for purposes of speculation, and also doubtless with a view to accommodating their colony at Nauvoo. On

board this boat was a small, but promiscuous company of passengers, most of whom, having embarked without a knowledge of the peculiar company into which they would be introduced, soon found themselves annoyed by a system of surveillance that was maintained over them. If in their conversation any remarks were dropped indicative of doubt concerning the truth of Mormonism, or of want of respect toward the leaders of that sect, they were almost sure to be reported to Smith. He, as the leader and champion, took it upon himself to chastise with severe words any who had thus offended. He did not explain the manner of his information respecting the expressions of those with whom he had not conversed; but asserted himself to be "a discerner of spirits," and affected to disclose what was in the heart of others. In short, his repeated treatment of those who did not acknowledge his pretensions, exemplified an assertion of his own, viz., that in order to get through the world to the best advantage, he had learned to browbeat his way. I had at that time but little acquaintance with the doctrines or peculiarities of Mormonism, and therefore felt bound to avail myself of all the facilities for gaining information, in the midst of which I was so unexpectedly thrown.

I will neither attempt to detail what passed in the course of the two or three days I spent in company with the individual referred to, nor inquire what agency his prophetic knowledge had in running the boat out of her proper course,

and driving her upon rocks, at a moment when he himself was assisting the pilot at the wheel! It was by the last-mentioned circumstance that my passage on the Nauvoo was interrupted, and the poor boat left fast upon the upper rapids of the Mississippi, until a rise of water took her off.

Perhaps this untoward event was in judgment upon the prophet for violating the command of one of his own revelations, which originating, as it would appear, in his having been sadly frightened in a passage on one of the lakes, forbade himself and his elders ever exposing their precious lives to the perils of navigation otherwise than by canal!

On leaving the Nauvoo for another boat, which came to our relief, several passengers of the former requested me to draw up a statement of what we had witnessed for publication at St. Louis. This I declined, but promised at a future day to prepare an article for the press, in which, without setting down aught on the score of the personal treatment we had received, I would endeavour to place the subject of Mormonism in its true light. Such an article was prepared for publication in the Methodist Quarterly Review. It however being rather too long for an insertion in that periodical, the editor and others recommended its revision with a view to publication in its present form.

The works adopted as a basis of the review were,

I. The Book of Mormon, translated by Jo-

seph Smith, Jr., third edition, carefully revised by the Translator. Nauvoo, Illinois, stereotyped. Cincinnati, 1840.

II. Doctrine and Covenants of the Church of the Latter-day Saints; carefully selected and compiled from the Revelations of God, by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, (Presiding Elders of said Church,) Proprietors, Kirtland, Ohio, 1835.

III. History of Mormonism; or a faithful Account of that singular Imposition and Delusion, with Sketches of the Characters of its Propagators, to which are added, Inquiries into the probability that the Historical Part of the Golden Bible was written by one Solomon Spalding, and by him intended to have been published as a Romance. By E. D. Howe. Painesville, Ohio, 1840.

IV. A brief History of the Church of Christ of Latter-day Saints, (commonly called Mormons,) including an Account of their Doctrines and Discipline, with Reasons of the Author for leaving the Church. By John Corrill, a Member of the Legislature of Missouri. St. Louis, 1839.

These books, not having been published in the Atlantic states, have been beyond the reach of many into whose hands this volume will fall.

From them, as containing authentic data upon several branches of the subject, extracts have been freely made, while various other sources of information have been resorted to, including

nearly all the official Mormon publications, a volume of the Millennial Star, published in England, and the Times and Seasons, now edited by Smith, at Nauvoo.

A want of materials has not been the difficulty in the present undertaking: but to select such as would repay the reader for examination was a task which it would perhaps be vain in me to suppose accomplished. In refuting pretensions intrinsically absurd, argument itself becomes supererogation. To invest with interest a subject which of itself is low and grovelling, can only be done by elevating that subject to a rank it never deserved. These considerations have hitherto induced the comparative silence of the press upon the proper merits of Mormonism. The delusion in the mean time has spread, until its growing evils have won for it a consequence to which the Christian and the philanthropist can be no longer indifferent. Smith already claims to have more than one hundred thousand followers. Such claim is doubtless made for effect, and is grossly exaggerated. Nevertheless, from an examination of the various letters and reports published in his official paper, I am forced to the conclusion that the Mormons actually number at the present time about EIGHTEEN THOUSAND. They are distributed nearly as follows:—Nauvoo and vicinity, eight thousand five hundred. Other parts of the United States and Canada, three thousand. Great Britain, six thousand five hundred.

While many have feared lest any refutation of their principles should only give them increased notoriety, and while the *materiel* of a complete and convincing exposure of their errors and schemes has been accessible to but few, they have by no means been indifferent to the power of the press as an auxiliary to their efforts. They have published several newspapers in the United States, and one in England. A third and stereotype edition of the Book of Mormon has been issued in this country. The same work has been republished in England, together with a hymn-book, and various circulars and pamphlets setting forth their dogmas. A book has been prepared to operate in their behalf in Germany. One of their elders was, by the last intelligence, proceeding across the continent of Europe on a mission to Palestine. A newly ordained teacher had sailed for South Australasia, and another in the army ordered to India.

Let any one reflect upon the ruinous nature of this delusion, and on the spiritual blindness and misery it will inevitably entail upon its successive victims, and answer if American Christians have not been criminally indifferent to their duty both of informing themselves and the world of its true character. Ignorantly it has been received by thousands. The leaven of corruption has begun to work far and near, and who can tell how many souls will be contaminated, or how many years shall pass, ere it will be thoroughly purged out!

In the facts which this work exhibits, the reader will find the spread of Mormonism accounted for on natural principles, altogether independent of its claim to the divine sanction. It will be understood that our only opposition to Mormonism is on the ground of its being a religious imposture.

That its adherents are entitled to all the rights and immunities of freemen we strenuously maintain. That they have been wickedly persecuted is beyond a doubt; and that this circumstance has been a prime cause of their recent increase is equally clear. Finding the plea of persecution to be their strong hold, it is not wonderful that they should resort to it when hard pressed for arguments. Hence it appears to have become their habit to meet whatever is said respecting the origin of their sect with a flat, but unsatisfactory denial. This undoubtedly is their shortest course, and that which is least hazardous of self-contradiction. How much weight such denial is entitled to, may be seen in its conflicting with the plainest certified and circumstantial evidence.

To prevent this retreat from investigation under cover of a denial to well-authenticated facts, I have been obliged to preserve in borrowed language many statements that could have been made at once more brief, and more agreeable to the reader in another dress.

The present work was not undertaken from a desire to interest the curious, or to edify the learned. To place within the reach of all who

might desire them, the means both of understanding and of exposing the schemes of Mormonism, and the fanaticism of the Mormons, was the leading design of the writer. Utility, correspondent to this object, has been preferred in all cases to embellishment. I have not been insensible to the vast field for speculation which is opened in the facts here narrated, especially when they are viewed in comparison with the fanaticisms of former ages. This I cheerfully leave to others. To exhibit facts, not theories, has been my simple aim.

The general style of a review has been preserved. To use the utmost fairness has been my aim. Wherein I have failed I hope will be shown.

That these pages may be instrumental in checking the progress both of fanaticism and of infidelity, is the sincere desire with which they are now submitted to the public.

Some delays in the issue of this work, not at first anticipated, have on the whole perhaps been beneficial, as they have enabled the writer to imbody, in an appendix, the more recent facts that have come to his knowledge, up to the very date of publication.

MORMONISM AND THE MORMONS.

CHAPTER I.

Prevalence of imposture—Religion its favourite disguise—Character of Mormonism—Causes of its spread—Extent of the delusion—It furnishes capital for infidelity—Design of this work—Wickedness and folly of persecution—The true remedy—Notice of Howe's History—Corrill's—Golden Bible—Topics of inquiry.

THERE are no limits to imposture. It has flourished in all ages and in every nation. Sometimes its very simplicity has won for it compassion; at others its hideous features have frightened men into compliance with its mandates. Here it has moulded the dies of the counterfeiter, and there it has woven the gloomy mask of superstition. It is capable of wearing, with equal grace, the fantastic garb of professed jugglery, and the grave insignia of the priesthood. Now it conjures up the contrivances of a petty bargain, and anon it plots the scheme of a political intrigue. It prepares the potion of the empyric, and furnishes testimony to its marvellous effects. It lurks in the courts and cabinets of kings, and is itself enthroned in the tent of the wandering gipsy. In short, its history in different places and in

successive periods illustrates a metempsychosis more subtle than the Brahmin ever conceived; while its ubiquity has only been second to that of the spirit of evil in the heart of man. But of all the protean shapes it assumes, sanctity is its favourite. Of all the garbs in which it has ever been arrayed, none other so completely hides its deformity as that of religion.

It is no gratifying reflection that this enlightened age, and this intelligent country, have witnessed the rise and spread of one of the most absurd and pitiful delusions of which there is any account. Every one has heard of the "Golden Bible," and of the Mormon prophet. While the very pretensions of either have carried self-refutation to the minds of many, their very extravagance has presented a charm to others.

Associated on the one hand with a moneyed speculation, and on the other with some peculiar notions of religion which had been before assiduously propagated, and which were already popular in some parts of the country, these extravagances did not fail to attract admirers. Minds already settled in the principles of truth, or expanding in the higher pursuits of knowledge, found it an unwelcome task to investigate gravely such a subject, and little apprehended what would grow out of it. Thus neglected by some, and despised by others, Mormonism grew up by degrees, shaping its character to suit the times. It first spread among those who were sufficiently weak to be

gulled into a belief of its absurdities. It soon had an equal currency among those who were either so unfortunate or so unprincipled as to find it for their interest to follow its leaders, or join its abettors.

Persecution at length arose. Sympathy added to the number of the persecuted. The claims of their cause in the light of natural and civil justice induced many to think there might be similar grounds for their pretensions to religious orthodoxy.

From these, and other causes that will be hereafter indicated, we find that after the lapse of ten years from its origin, the devotees of Mormonism are not numbered by scores or by hundreds, but by thousands. It is still on the increase. Its emissaries, with a zeal worthy of a better cause, have not been content with going through the length and breadth of our own land, they have crossed the Atlantic, and from the subjects furnished by certain classes of society in the old world, they are pouring in their proselytes among us by the ship load.

Gladly would we have been excused from the task of examining the claims of Mormonism and the Mormons, did not a regard for truth, together with the dictates of conscience, urge us to undertake it.

Justice to the world and to posterity calls upon Americans of the present generation to record facts connected with this subject which are now and here notorious, but which perhaps are unknown abroad, and which ere long might

investigation on any subject, or to crush down even error itself, by means of oppression.

The Mormon, however mistaken in any of his views, is none the less a citizen. While he therefore, in common with all others, is amenable to the laws of his country, he deserves equally with them to be maintained in the exercise of all his rights, by the supremacy of the laws, and the integrity of that country. Nor can those rights be infringed upon with impunity. Aggression is sure to beget retaliation; and when once the restraints of law have been broken over, especially by a community, where can we expect the torrent of evil consequences to be stayed? The aggressor of to-day may be the victim to-morrow, and thus onward till the nation is plunged in a civil war of extermination. While then we have much to lay to the charge of those whom we believe to be the authors of a scheme of vile deception, we by no means hold guiltless those who, by injudicious and illegal opposition, have done more to advance that very scheme, and multiply its deluded victims, than could ever have been done by its original contrivers, had they been left to themselves.

Nor is it merely in view of the past that we record these sentiments. The numbers attached to the Mormon community, and their peculiar policy toward those without its pale, give cause of apprehension for the future. It is exceedingly important, therefore, that the inhabitants of this country, and of our great west

especially, should fully understand this subject, and their duty with respect to it. Patience under any aggravations will be the mark of discretion. Truth and reason are the only weapons they can use with safety either in attack or defence. Let knowledge and piety be diffused—let the pure principles of the gospel be disseminated and practised, and there will be nothing to fear. But in the absence of these, there will be no barrier against the giant strides of fanaticism, and no restraint upon the extravagances of human passion and folly.

A strong presumption in favour of the truth of Scripture history arises from the fact that when it was published to the world no part of it was contradicted. Although numbers refused their assent to the doctrines of Christianity, and were interested to oppose them, yet there has come down to us no contemporaneous denial of its premises, no exposition of the deceptions on which it was based, if such existed.

Such a presumption in favour of Mormonism is wholly destroyed by the existence of two of the works, whose titles are given in the preface. Howe's History of Mormonism, on examination, appears to be what its title indicates, "a faithful account of that singular imposition and delusion" during the first years of its rise. Its author did not content himself with recording facts merely upon the strength of public notoriety, but in every practicable instance he has collected the concurrent and certified testimony of living witnesses. He has imbodied

the depositions and certificates of a large number of respectable citizens in western New-York, Pennsylvania, and Ohio, respecting the pretended discovery, translation, and publication of the Book of Mormon, and also respecting the character of those engaged in the affair. Whatever may have been the success of this work on its publication, the author will not fail to realize a rich reward in the approbation of all who become acquainted with his industry, and especially in the gratitude of coming generations, should they be so unfortunate as to need demonstrative arguments in refutation of the system of imposture, whose origin he has delineated.

Corrill's "Brief History" comes from another, and a very different source. Its author was for several years a member and an elder of the Mormon church. He explains the process by which he became such, and the reasons why he continued so long an adherent to practices which his good sense and better feelings condemned. He also testifies to the incredible inconsistencies which at length drove him to the extremity of casting off his allegiance to a false prophet. His work is by no means full and explicit, and insomuch fails to be satisfactory. Nevertheless, in several respects, it is valuable. It was manifestly an object for the author, in justification of himself, to state the very best arguments that exist in favour of Mormonism—such as had been successful with himself, and with those among whom he had

been able to propagate the system; and we are disposed to pardon the generality of his remarks, and the reserve in his statements, when we consider that to have divulged more would have seemed like bearing witness against himself, and glorying in his own shame. Query. Why were not some of the elders of Israel, or of the apostolic church, at least as honest as this man, so that if, in the course of long and painful experience, they became convinced of their delusion, they would, like him, have confessed it, and thus set up a waymark for their countrymen and their children in coming days?

These works correspond in all the important particulars which they both contain, and from them will be abridged the facts which immediately follow.

In the year 1827 it began to be rumoured that a "Golden Bible," or, in other words, a new revelation, recorded upon plates of gold, had been found in Ontario county, New-York, by one Joseph Smith.

In the year 1830 a publication made its appearance, entitled, "The Book of Mormon," purporting to be a translation of said record. Upon the divine authenticity of that book, upon its asserted miraculous preservation "in the bowels of the earth," and upon its equally miraculous discovery and translation, are predicated both the truth and the consistency of the whole system we are now discussing. It consequently becomes us to collect whatever light may be thrown upon the origin of so unusual a

publication. Upon the *Book* of Mormon rests the whole fabric of Mormonism: let us examine whether it be not a *sandy* foundation. That was the starting point of the whole prophetic race: let us see whether it is from above or *below*. That is the fountain which has sent forth the whole flood of blessings or of curses attributable to this system: let us prove whether its waters are sweet or bitter.

CHAPTER II.

Character of inspired men—Vicious habits of the Smiths—Cupidity of Harris—A chance lie—Contradictions in maintaining it—A speculation contrived—Money-digging on the Susquehannah—A runaway match—Shocking destitution of moral principle.

We will indulge for a moment the hypothesis that for wise and worthy reasons God did see proper then and there to make a revelation to the human family. It next becomes important to inquire who are the chosen vessels by whom the Almighty condescended to dispense such grace to the world. From what we know of the former-day saints and prophets, men "of whom the world was not worthy," we should expect if there were any righteous upon earth—any full of faith and of the Holy Ghost—any who were watching with prayers and tears for the coming of the Lord, that the election would be made from among them. If this could not be so, we should at least look for the chosen ones

among the members of moral and respectable society. Both these expectations are doomed to disappointment by the facts in the case. Here is the testimony.

"*Manchester, Ontario Co., N. Y., Nov.* 3, 1833.

"We, the undersigned, being personally acquainted with the family of Joseph Smith, Sen., with whom the Gold Bible, so called, originated, state that they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon, and that we are truly glad to dispense with their society.

PARDON BUTTS,	WARDEN A. REED,
HIRAM SMITH,	ALFRED STAFFORD,
JAMES GEE,	ABEL CHASE,
A. H. WENTWORTH,	MOSES C. SMITH,
JOSEPH FISH,	HORACE N. BARNES,

SYLVESTER WORDEN."

"*Palmyra, Dec.* 4, 1833.

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money which they pretended was hid in the earth; and, to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Senior, and his son Joseph, were, in particular, considered en-

tirely destitute of *moral character, and addicted to vicious habits.*

"Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects he was perfectly visionary—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, that have embraced Mormonism from this neighbourhood, we are compelled to say, were very visionary, and most of them destitute of moral character, and without influence in this community; and this may account why they were permitted to go on with their impositions undisturbed. It was not supposed that any of them were possessed of sufficient character or influence to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity that puts the least confidence in their pretended revelations.

"George N. Williams, Clark Robinson, Lemuel Durfee, E. S. Townsend, Henry P. Alger, C. E. Thayer, G. W. Anderson, H. P. Thayer, L. Williams, George W. Crosby, Levi, Thayer, R. S. Williams, P. Sexton, M. Butterfield, S. P. Seymour, D. S. Jackways, John Hurlbut, H. Linnell, James Jenner, S. Ackley, Josiah Rice, Jesse Townsend, Richard D. Clark, Th. P. Baldwin, John Sothington, Durfey Chase, Wells Anderson, N. H. Beckwith, Philo Durfee, Giles S. Ely, R. W. Smith, Pelatiah West, Henry Jessup, Linus North, Thomas Rogers, 2d, Wm. Parke, Josiah Francis, Amos Hollister, G. A. Hathaway, David G. Ely, H. K. Jerome, G. Beckwith, Lewis Foster, Hiram Payne, P. Grandin, L. Hurd, Joel Thayer, E. D. Robinson, Asahel Millard, A. Ensworth, Israel F. Chilson."

After these statements, certified by sixty-two men of character and standing, who may be

considered as representing the entire community in which this affair took its origin, we may safely regard the character of the persons who "got up" the Book of Mormon as established; at least up to the period when that work was published.

Martin Harris, above and hereafter referred to, was second in importance only to Smith. Indeed, had it not been for *his* money, which he supposed profitably invested, there is no probability that the miraculous book would have ever been published. Thus the discovery and translation of the record would have been equally vain.

It will now be curious to observe several particulars which are vouched for by the regularly-sworn affidavits of different individuals.

1. When Joseph Smith, Jr., first pretended to have found a Golden Bible, it was merely in jest, not expecting that any would be simple enough to believe him. Peter Ingersol, his neighbour and confidential friend, thus testifies:—

"One day he came and greeted me with a joyful countenance.—Upon asking the cause of his unusual happiness, he replied in the following language:—'As I was passing, yesterday, across the woods, after a heavy shower of rain, I found, in a hollow, some beautiful white sand, that had been washed up by the water. I took off my frock, and tied up several quarts of it, and then went home. On my entering the house, I found the family at the table eating dinner. They were all anxious to know the contents of my frock. At that moment I happened to think

of what I had heard about a history found in Canada, called the Golden Bible; so I very gravely told them it was the Golden Bible. To my surprise, they were credulous enough to believe what I said. Accordingly, I told them that I had received a commandment to let no one see it, for, says I, no man can see it with the naked eye and live. However, I offered to take out the book and show it to them, but they refused to see it, and left the room.' 'Now,' said Jo, 'I have got the damned fools fixed, and will carry out the fun.' Notwithstanding, he told me he had no such book, and believed there never was any such book, yet he told me that he actually went to Willard Chase, to get him to make a chest, in which he might deposit his Golden Bible. But, as Chase would not do it, he made a box himself, of clap-boards, and put it into a pillow-case, and allowed people only to lift it, and feel of it through the case."

2. As is usual, in such cases of fibbing, his stories were contradictory. Here is part of the testimony of Willard Chase.

"In the fore part of September, (I believe,) 1827, the prophet requested me to make him a chest, informing me that he designed to move back to Pennsylvania, and expecting soon to get his gold book, he wanted a chest to lock it up, giving me to understand, at the same time, that if I would make the chest he would give me a share in the book. I told him my business was such that I could not make it: but if he would bring the book to me, I would lock it up for him. He said that would not do, as he was commanded to keep it two years, without letting it come to the eye of any one but himself. This commandment, however, he did not keep, for in less than two years twelve men said they had seen it. I told him to get it and convince me of its existence, and I

would make him a chest; but he said that would not do, as he must have a chest to lock the book in, as soon as he took it out of the ground. I saw him a few days after, when he told me that I must make the chest. I told him plainly that I could not, upon which he told me that I could have no share in the book.

"A few weeks after this conversation, he came to my house, and related the following story:—That on the 22d of September he arose early in the morning, and took a one-horse wagon, of some one that had stayed over night at their house, without leave or license; and, together with his wife, repaired to the hill which contained the book. He left his wife in the wagon, by the road, and went alone to the hill, a distance of thirty or forty rods from the road; he said he then took the book out of the ground and hid it in a tree-top, and returned home. He then went to the town of Macedon to work. After about ten days, it having been suggested that some one had got his book, his wife went after him; he hired a horse, and went home in the afternoon, stayed long enough to drink one cup of tea, and then went for his book, found it safe, took off his frock, wrapt it round it, put it under his arm, and run all the way home, a distance of about two miles. He said he should think it would weigh sixty pounds, and was sure it would weigh forty. On his return home he said he was attacked by two men in the woods, and knocked them both down and made his escape, arrived safe, and secured his treasure.—He then observed that if it had not been for that stone, (which he acknowledged belonged to me,) he would not have obtained the book. A few days afterward, he told one of my neighbors that he had not got any such book, and never had; but that he had told the story to deceive the d——d fool, (meaning me,) to get him to

make a chest. His neighbours having become disgusted with his foolish stories, he determined to go back to Pennsylvania, to avoid what he called persecution. His wits were now put to the task to contrive how he should get money to bear his expenses. He met one day, in the streets of Palmyra, a rich man, whose name was Martin Harris, and addressed him thus:—'I have a commandment from God to ask the first man I meet in the street to give me fifty dollars, to assist [redacted] doing the work of the Lord, by translating the Golden Bible.' Martin being naturally a credulous man, handed Joseph the money. In the spring, 1829, Harris went to Pennsylvania, and on his return to Palmyra, reported that the prophet's wife, in the month of June following, would be delivered of a male child that would be able, when two years old, to translate the Gold Bible. Then, said he, you will see Joseph Smith, Jr., walking through the streets of Palmyra, with a Gold Bible under his arm, and having a gold breast-plate on, and a gold sword hanging by his side. This, however, by the by, proved false.

"In April, 1830, I again asked Hiram for the stone which he had borrowed of me; he told me I should not have it, for Joseph made use of it in translating his Bible. I reminded him of his promise, and that he had pledged his honour to return it; but he gave me the lie, saying the stone was not mine, nor never was. Harris at the same time flew in a rage, took me by the collar and said I was a liar, and he could prove it by twelve witnesses. After I had extricated myself from him, Hiram, in a rage, shook his fist at me, and abused me in a most scandalous manner. Thus I might proceed in describing the character of these high priests, by relating one transaction after another, which would all tend to set them in the same light in which they were regarded by

their neighbours, viz., as a pest to society. I have regarded Joseph Smith, Jr., from the time I first became acquainted with him until he left this part of the country, as a man whose word could not be depended upon. Hiram's character was but very little better. What I have said respecting the characters of these men will apply to the whole family. What I have stated relative to the characters of these individuals, thus far, is wholly true. After they became thorough Mormons, their conduct was more disgraceful than before. They did not hesitate to abuse any man, no matter how fair his character, provided he did not embrace their creed. Their tongues were continually employed in spreading scandal and abuse. Although they left this part of the country without paying their just debts, yet their creditors were glad to have them do so, rather than to have them stay, disturbing the neighbourhood.

"Signed, WILLARD CHASE.

"On the 11th of December, 1833, the said Willard Chase appeared before me, and made oath that the foregoing statement, to which he has subscribed his name, is true, according to his best recollection and belief. FREDERICK SMITH,

"*Justice of the peace of Wayne county.*

"Parley Chase affirms as follows:—'I was acquainted with the family of Joseph Smith, Sen., both before and since they became Mormons, and feel free to state that not one of the male members of the Smith family were entitled to any credit whatsoever. They were lazy, intemperate, and worthless men,—very much addicted to lying. In this they frequently boasted of their skill. Digging for money was their principal employment. In regard to their Gold Bible speculation, they scarcely ever told two stories alike."

3. Finding some persons credulous enough

to receive his tales for truth, a moneyed speculation was planned. The following is a part of Henry Harris's affidavit :—

"Joseph Smith, Jr., the pretended prophet, used to pretend to tell fortunes; he had a stone which he used to put in his hat, by means of which he professed to tell people's fortunes.

"Joseph Smith, Martin Harris, and others, used to meet together in private, a while before the gold plates were found, and were familiarly known by the name of the 'Gold Bible Company.' They were regarded by the community in which they lived as a lying and indolent set of men, and no confidence could be placed in them.

"The character of Joseph Smith, Jr., for truth and veracity was such, that I would not believe him under oath. I was once on a jury before a justice's court, and the jury could not, and did not believe his testimony to be true. After he pretended to have found the gold plates, I had a conversation with him, and asked him where he found them, and how he came to know where they were. He said he had a revelation from God that told him they were hid in a certain hill, and he looked in his stone and saw them in the place of deposite; that an angel appeared, and told him he could not get the plates until he was married, and that when he saw the woman that was to be his wife, he should know her, and she would know him. He then went to Pennsylvania, got his wife, and they both went together and got the gold plates—he said it was revealed to him that no one must see the plates but himself and wife.

"I then asked him what letters were engraved on them; he said italic letters, written in an unknown*

* He now says Hebrew and Egyptian. Italic letters in Hebrew!

language, and that he had copied some of the words and sent them to Dr. Mitchell and Professor Anthon of New-York. By looking on the plates he said he could not understand the words, but it was made known to him that he was the person that must translate them, and on looking through the stone was enabled to translate.

"After the book was published, I frequently bantered him for a copy. He asked fourteen shillings a piece for them: I told him I could not give so much: he told me he had had a revelation that they must be sold at that price.

"Some time afterward I talked with Martin Harris about buying one of the books, and he told me they had had a new revelation, that they might be sold at ten shillings a piece."

Abigail Harris has made the following affirmation, which is sustained by a similar one from Lucy, the wife of Martin Harris.

"*Palmyra, Wayne Co., N. Y., 11th mo. 28th*, 1833.

"In the early part of the winter in 1828, I made a visit to Martin Harris's, and was joined in company by Joseph Smith, Sen., and his wife. The Gold Bible business, so called, was the topic of conversation, to which I paid particular attention, that I might learn the truth of the whole matter. They told me that the report that Joseph, Jr., had found golden plates was true, and that he was in Harmony, Pa., translating them. The old lady said, also, that after the book was translated, the plates were to be publicly exhibited—admittance twenty-five cents. She calculated it would bring in annually an enormous sum of money—that money would then be very plenty, and the book would also sell for a great price, as it was something entirely new—that they had been commanded to obtain all the money they could bor-

row for present necessity, and to repay with gold. The remainder was to be kept in store for the benefit of their family and children. This and the like conversation detained me till about 11 o'clock. Early the next morning, the mystery of the Spirit (being myself one of the order called Friends) was revealed by the following circumstance :—The old lady took me into another room, and after closing the door, she said, 'Have you four or five dollars in money that you can lend until our business is brought to a close? the Spirit has said you shall receive four-fold.' I told her that when I gave, I did it not expecting to receive again : as for money, I had none to lend. I then asked her what her particular want of money was ; to which she replied, 'Joseph wants to take the stage and come home from Pennsylvania to see what we are all about.' To which I replied, he might look in his stone and save his time and money. The old lady seemed confused, and left the room, and thus ended the visit.

"In the second month following, Martin Harris and his wife were at my house. In conversation about Mormonites, she observed, that she wished her husband would quit them, as she believed it was all false and a delusion. To which I heard Mr. Harris reply, '*What if it is a lie; if you will let me alone I will make money out of it!*' I was both an eye and an ear witness of what has been stated above, which is now fresh in my memory, and I give it to the world for the good of mankind. I speak the truth and lie not, God bearing me witness.

"ABIGAIL HARRIS."

Joseph Capron, after detailing sundry necromantic exploits of our hero, adds,—

"At length Joseph pretended to find the gold plates. This scheme, he believed, would relieve the

family from all pecuniary embarrassment. His father told me, that when the book was published, they would be enabled, from the profits of the work, to carry into successful operation the money-digging business. He gave me no intimation, at that time, that the book was to be of a religious character, or that it had any thing to do with revelation. He declared it to be a speculation, and, said he, 'when it is completed, my family will be placed *on a level* above the generality of mankind!'"

The scene will now be changed from the state of New-York to that of Pennsylvania, where we shall learn some further particulars respecting the character and operations of these worthies from persons well qualified to judge of both. Smith's father-in-law, Mr. Hale, testifies to the following, among other particulars.

"*Harmony, Pa., March 20th*, 1834.

"I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called 'money-diggers;' and his occupation was that of seeing, or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure.

"About this time, young Smith made several visits at my house, and at length asked my consent to his marrying my daughter Emma. This I refused, and gave my reasons for so doing; some of which were, that he was a stranger, and followed a business that I could not approve: he then left the place. Not long after this he returned, and, while I was absent from home, carried off my daughter into the state of New-York, where they were married without my approbation or consent.

"Soon after this I was informed they had brought a wonderful book of plates down with them. I was shown a box in which it is said they were contained, which had, to all appearance, been used as a glass box of the common window glass. I was allowed to feel the weight of the box, and they gave me to understand that the book of plates was then in the box—into which, however, I was not allowed to look.

"I inquired of Joseph Smith, Jr., who was to be the first who would be allowed to see the book of plates. He said it was a young child. After this I became dissatisfied, and informed him that if there was any thing in my house of that description, which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that the plates were said to be hid in the woods.

"About this time Martin Harris made his appearance upon the stage; and Smith began to interpret the characters, or hieroglyphics which he said were engraven upon the plates, while Harris wrote down the interpretation. It was said that Harris wrote down one hundred and sixteen pages, and lost them. Soon after this happened, Martin Harris informed me that he must have a *greater witness*, and said that he had talked with Joseph about it—Joseph informed him that he could not, or durst not show him the plates, but that he (Joseph) would go into the woods where the book of plates was, and that after he came back Harris should follow his track in the snow, and find the book, and examine it for himself. Harris informed me that he followed Smith's directions, and could not find the plates, and was still dissatisfied.

"The next day after this happened, I went to the house where Joseph Smith, Jr., lived, and where he and Harris were engaged in their translation of the book. Each of them had a written piece of paper which they were comparing, and some of the words

were, '*My servant seeketh a greater witness, but no greater witness can be given him.*' There was also something said about '*three that were to see the thing*'—meaning, I supposed, the book of plates, and that '*if the three did not go exactly according to the orders, the thing would be taken from them.*' I inquired whose words they were, and was informed by Joseph or Emma, (I rather think it was the former,) that they were the words of Jesus Christ. I told them that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret, was the same as when he looked for the money-diggers, with the stone in his hat, and his hat over his face, while the book of plates was at the same time hid in the woods.

"After this, Martin Harris went away, and Oliver Cowdery came and wrote for Smith, while he interpreted, as above described. This is the same Oliver Cowdery, whose name may be found in the Book of Mormon. Cowdery continued a scribe for Smith until the Book of Mormon was completed, as I supposed and understood.

"Joseph Smith, Jr., resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates, and I conscientiously believe, from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole 'Book of Mormon' (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary—and in order that its fabricators may live upon the spoils of those who swallow the deception. ISAAC HALE.

"Affirmed to and subscribed before me, March 20th, 1834.

"CHARLES DIMON, *Justice of the peace.*

"*State of Pennsylvania, Susquehannah Co., ss.*

"We, the subscribers, associate judges of the court of common pleas, in and for said county, do certify that we have been many years personally acquainted with Isaac Hale, of Harmony township in this county, who has attested the foregoing statement; and that he is a man of excellent moral character, and of undoubted veracity. Witness our hands.

"WILLIAM THOMPSON.
"DAVIS DIMICK.

"*March* 21*st*, 1834.

"Rev. N. C. Lewis, of the Methodist Episcopal Church, also certifies and affirms in relation to Smith as follows:—

"I have been acquainted with Joseph Smith, Jr., for some time: being a relative of his wife, and residing near him, I have had frequent opportunities of conversation with him, and of knowing his opinions and pursuits. From my standing in the Methodist Episcopal Church, I suppose he was careful how he conducted or expressed himself before me. At one time, however, he came to my house, and asked my advice, whether he should proceed to translate the book of plates (referred to by Mr. Hale) or not. He said that God had commanded him to translate it, but he was afraid of the people: he remarked, that he was to exhibit the plates to the world, at a certain time, which was then about eighteen months distant. I told him I was not qualified to give advice in such cases. Smith frequently said to me that I should see the plates at the time appointed.

"After the time stipulated had passed away, Smith being at my house, was asked why he did not fulfil his promise, show the golden plates, and prove himself an honest man? He replied, that he, himself, was deceived, but that I should see them if I were

where they were. I reminded him then, that I stated at the time he made the promise, I was fearful 'the enchantment would be so powerful' as to remove the plates, when the time came in which they were to be revealed.

"These circumstances, and many others of a similar tenor, embolden me to say, that Joseph Smith, Jr., is not a man of truth and veracity; and that his general character, in this part of the country, is that of an impostor, hypocrite, and liar.

"NATHANIEL C. LEWIS.

"Affirmed and subscribed, before me, March 20th, 1834.

"CHARLES DIMON, *Justice of the peace.*"

Various other statements of similar import were collected in the same vicinity. We subjoin the substance of three which develop some of the worst features of human depravity.

"Alva Hale, son of Isaac Hale, states, that Joseph Smith, Jr., told him that his (Smith's) gift in seeing with a stone and hat, 'was a gift from God,' but also states 'that Smith told him, at another time, that this *peeping* was all d——d nonsense. He (Smith) was deceived himself, but did not intend to deceive others; that he intended to quit the business, (of peeping,) and labour for his livelihood.' That afterward, Smith told him he should see the plates from which he translated the Book of Mormon, and accordingly, at the time specified by Smith, he (Hale) called to see the plates, but Smith did not show them, but appeared angry. He further states, that he knows Joseph Smith, Jr., to be an impostor, and a liar, and knows Martin Harris to be a liar likewise.

"Levi Lewis states, that he has been acquainted with Joseph Smith, Jr., and Martin Harris, and that he has heard them both say, adultery was no crime.

Harris said he did not blame Smith for his (Smith's) attempt to seduce E. W., &c. Mr. Lewis says that he knows Smith to be a liar;—that he saw him (Smith) intoxicated at three different times while he was composing the Book of Mormon, and also that he has heard Smith, when driving oxen, use language of the greatest profanity. Mr. Lewis also testifies, that he heard Smith say he (Smith) was as good as Jesus Christ;—that it was as bad to injure him as it was to injure Jesus Christ. With regard to the plates, Smith said God had deceived him—which was the reason he (Smith) did not show them.

"Sophia Lewis certifies, that she heard a conversation between Joseph Smith, Jr., and the Rev. James B. Roach, in which Smith called Mr. R. a d——d fool. Smith also said, in the same conversation, that he (Smith) was as good as Jesus Christ; and that she has frequently heard Smith use profane language. She states, that she heard Smith say the book of plates could not be opened, under penalty of death, by any other person but his (Smith's) first-born, which was to be a male. She says she was present at the birth of this child, and that it was still-born, and very much deformed."

Such men, we are told by the Mormons, were divinely appointed to usher in the fulness of the gospel. All who will not believe this are to be denounced as children of the devil, and heirs of wrath.

CHAPTER III.

Sidney Rigdon—Solomon Spalding—The "Manuscript Found" proved to be identical with the Mormon Bible—Spalding's widow—Rigdon's retirement at Pittsburgh—His subsequent course in Ohio.

LEAVING the prophet and his worthy coadjutors in their employment of peeping and comparing notes on the banks of the Susquehannah, we shall now introduce to the reader an individual hitherto behind the curtain, but who was destined to act a prominent part in the farce of Mormonism. This is none other than Sidney Rigdon, known at that time in the northern counties of Ohio as a Campbelite preacher of some distinction, and reputed to possess more than ordinary shrewdness. By means of this latter trait, so much in contrast with the general character of the Smiths, he was enabled to keep his preliminary operations chiefly in the dark. Nevertheless, a combination of circumstances indicates him to have been the prime mover of the whole contrivance, at least as far as a religious imposture was concerned.

The leading features of what has been published to the world, as the Book of Mormon, were conceived and written out as early as the year 1810, or 1811, by one Solomon Spalding. Of the last-mentioned individual we have the following account, written by his surviving brother, a resident of Crawford county, Pennsylvania.

"Solomon Spalding was born in Ashford, Conn., in 1761, and in early life contracted a taste for literary pursuits. After he left school, he entered Plainfield academy, where he made great proficiency in study, and excelled most of his class-mates. He next commenced the study of law, in Windham county, in which he made little progress, having, in the mean time, turned his attention to religious subjects. He soon after entered Dartmouth college, with the intention of qualifying himself for the ministry, where he obtained the degree of A. M., and was afterward regularly ordained. After preaching three or four years, he gave it up, removed to Cherry Valley, New-York, and commenced the mercantile business, in company with his brother Josiah. In a few years he failed in business, and in the year 1809 removed to Conneaut, in Ohio. The year following I removed to Ohio, and found him engaged in building a forge. I made him a visit in about three years after, and found that he had failed, and was considerably involved in debt. He then told me he had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled, the 'Manuscript Found,' of which he read to me many passages. It was an historical romance of the first settlers of America,—endeavouring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI. They afterward had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites, and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common

in this country. Their arts, sciences, and civilization were brought into view, in order to account for all the curious antiquities, found in various parts of North and South America. I have recently read the Book of Mormon, and, to my great surprise, I find nearly the same historical matter, names, &c., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with, 'And it came to pass,' or, 'Now it came to pass,' the same as in the Book of Mormon, and, according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter.—By what means it has fallen into the hands of Joseph Smith, Jr., I am unable to determine.

"JOHN SPALDING.

"Martha Spalding, the wife of John Spalding, says:—

"I was personally acquainted with Solomon Spalding, about twenty years ago. I was at his house a short time before he left Conneaut; he was then writing an historical novel, founded upon the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the lost tribes of Israel, and this idea he carried out in the book in question. The lapse of time, which has intervened, prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory, as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and sea, till they arrived in America, after which disputes arose between the chiefs, which caused them to separate into different lands, one of which was called

Lamanites, and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and their being buried in large heaps was the cause of the numerous mounds in the country. Some of these people he represented as being very large. I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spalding; and I have no manner of doubt that the historical part of it is the same that I read, and heard read, more than twenty years ago. The old, obsolete style, and the phrases of, 'And it came to pass,' &c., are the same."

This Solomon Spalding appears to have been, like some other authors, exceedingly vain of his productions: at least, he exhibited and read his principal manuscripts so often to his neighbours and friends, that they still recollect its style and tenor.

The following coincidences are so striking, and so evidently undesigned, that their weight must be felt by every ingenuous mind.

"*Conneaut, Ashtabula Co., Ohio, Sep.*, 1833.

"I left the state of New-York, late in the year 1810, and arrived at this place about the 1st of January following. Soon after my arrival, I formed a partnership with Solomon Spalding, for the purpose of rebuilding a forge which he had commenced a year or two before. He very frequently read to me from a manuscript which he was writing, which he entitled, the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with their contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with a rapid

sale. I designed doing so, but the forge not meeting our anticipations, we failed in business, when I declined having any thing to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes,—gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the book of Mormon, I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home, and thought no more of it. About a week after, my wife found the book in my coat pocket, as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spalding had read to me more than twenty years before, from his 'Manuscript Found.' Since that, I have more fully examined the said Golden Bible, and have no hesitation in saying, that the historical part of it is principally, if not wholly, taken from the 'Manuscript Found.' I well recollect telling Mr. Spalding, that the so frequent use of the words, 'And it came to pass,' 'Now it came to pass,' rendered it ridiculous. Spalding left here in 1812, and I furnished him the means to carry him to Pittsburgh, where he said he would get the book printed, and pay me. But I never heard any more from him or his writings, till I saw them in the Book of Mormon. HENRY LAKE.

"*Springfield, Pa., September*, 1833.

"In the year 1811, I was in the employ of Henry Lake and Solomon Spalding, at Conneaut, engaged in rebuilding a forge. While there, I boarded and lodged in the family of said Spalding for several

months. I was soon introduced to the manuscript of Spalding, and perused it as often as I had leisure. He had written two or three books or pamphlets on different subjects; but that which more particularly drew my attention, was one which he called the 'Manuscript Found.' From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America, before discovered by Columbus. He brought them off from Jerusalem, under their leaders; detailing their travels by land and water, their manners, customs, laws, wars, &c. He said that he designed it as an historical novel, and that in after years it would be believed by many people as much as the history of England. He soon after failed in business, and told me he should retire from the din of his creditors, finish his book, and have it published, which would enable him to pay his debts, and support his family. He soon after removed to Pittsburgh, as I understood.

"I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up with Scripture, and other religious matter, which I did not meet with in the 'Manuscript Found.' Many of the passages in the Mormon Book are verbatim from Spalding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names, are brought fresh to my recollection by the Gold Bible. When Spalding divested his history of its fabulous names, by a verbal explanation, he landed his people near the Straits of Darien, which I am very confident he called *Zarahemla*; they were marched about that country for a length of time, in which wars and great bloodshed ensued; he brought them across North America, in a north-east direction.

"JOHN N. MILLER.

"*Conneaut, August*, 1833.

"I first became acquainted with Solomon Spalding in 1808, or 1809, when he commenced building a forge on Conneaut creek. When at his house, one day, he showed and read to me a history he was writing, of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon I know to be the same as I read and heard read from the writings of Spalding, more than twenty years ago; the names, more especially, are the same, without any alteration. He told me his object was to account for all the fortifications, &c., to be found in this country, and said that in time it would be fully believed by all, except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. Spalding had many other manuscripts, which I expect to see when Smith translates his other plate. In conclusion, I will observe, that the names of, and most of the historical part of the Book of Mormon, were as familiar to me before I read it, as most modern history. If it is not Spalding's writing, it is the same as he wrote; and if Smith was inspired, I think it was by the same spirit that Spalding was, which he confessed to be the love of money.

"AARON WRIGHT.

"*Conneaut, August*, 1833.

"When Solomon Spalding first came to this place, he purchased a tract of land, surveyed it out, and commenced selling it. While engaged in this business, he boarded at my house, in all nearly six months. All his leisure hours were occupied in

writing an historical novel, founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America,—give an account of their arts, sciences, civilization, wars, and contentions. In this way he would give a satisfactory account of all of the old mounds, so common to this country. During the time he was at my house, I read, and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters, when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world. But no religious matter was introduced, as I now recollect. Just before he left this place, Spalding sent for me to call on him, which I did. He then said, that although he was in my debt, he intended to leave the country, and hoped I would not prevent him, for, says he, you know I have been writing the history of the first settlement of America, and I intend to go to Pittsburgh, and there live a retired life, till I have completed the work, and when it is printed, it will bring me a fine sum of money, which will enable me to return and pay off all my debts: the book, you know, will sell, as every one is anxious to learn something upon that subject. This was the last I heard of Spalding or his book, until the Book of Mormon came into the neighbourhood. When I heard the historical part of it related, I at once said it was the writing of old Solomon Spalding. Soon after I obtained the book, and, on reading it, found much of it the same as Spalding had written, more than twenty years before.

"OLIVER SMITH.

"*Conneaut, August*, 1833.

"I first became acquainted with Solomon Spalding in Dec., 1810. After that time I frequently saw him

at his house, and also at my house. I once, in conversation with him, expressed a surprise at not having any account of the inhabitants once in this country, who erected the old forts, mounds, &c. He then told me that he was writing a history of that race of people; and afterward frequently showed me his writings, which I read. I have lately read the Book of Mormon, and believe it to be the same as Spalding wrote, except the religious part. He told me that he intended to get his writings published in Pittsburgh, and he thought that in one century from that time it would be believed as much as any other history. NAHUM HOWARD.

"Artemus Cunningham, of Perry, Geauga county, states as follows:—

"In the month of October, 1811, I went from the township of Madison to Conneaut, for the purpose of securing a debt due me from Solomon Spalding. I tarried with him nearly two days, for the purpose of accomplishing my object, which I was finally unable to do. I found him destitute of the means of paying his debts. His only hope of ever paying his debts, appeared to be upon the sale of a book which he had been writing. He endeavoured to convince me, from the nature and character of the work, that it would meet with a ready sale. Before showing me his manuscripts, he went into a verbal relation of its outlines, saying, that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient, or Scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night in reading them, and conversing upon them. I well remember the name of Nephi, who appeared to be the principal hero of the story. The frequent repetition of the phrase,

'I Nephi,' I recollect as distinctly as though it was but yesterday, although the general features of the story have passed from my memory, through the lapse of twenty-two years. He attempted to account for the numerous antiquities which are found upon this continent, and remarked, that after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history. The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spalding had written its outlines before he left Conneaut."

The reader will now desire to know by what process the "Manuscript Found" came into the hands of Rigdon, and, after having been renovated, interpolated, and rigged out to suit his plan, was transferred to the hands of a noted *money-digger* at a distance from the place where it was designed more especially to operate, in order to be "got up" in a miraculous manner. The latter part of this process, viz., the transfer, was so easy and practicable, that any one may comprehend it by a moment's reflection, although not demonstrated by positive evidence. We think, moreover, that the former part is made very clear, by the facts which Mr. Howe has collected.

In order to ascertain what disposition Spalding made of his manuscripts, he sent a messenger to look up said Spalding's widow, who still survived. From her it was ascertained that the family, after removing from Ohio, resided about two years in Pittsburgh, and subsequently went to Amity, Pennsylvania, where the

author died in 1816. His widow then removed to Onondaga county, New-York, married again, subsequently lived in Otsego county, and thence removed to Massachusetts, where she was found.

She stated that Spalding had a great variety of MANUSCRIPTS, one of which she recollected was entitled, the "Manuscript Found." While they lived in Pittsburgh, it was taken, she believed, to the printing-office of Patterson and Lambdin, but whether it was ever brought back to the house again, she was quite uncertain. If it was, however, it must still be in a trunk with his other writings, which she had left in Otsego county, New-York.

"The trunk, referred to by the widow, was subsequently examined, and found to contain only a single manuscript book, in Spalding's hand-writing, containing about one quire of paper. This is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment in a cave, on the banks of Conneaut creek, but written in modern style, and giving a fabulous account of a ship being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians. This old manuscript has been shown to several of the foregoing witnesses, who recognise it as Spalding's, he having told them that he had altered his first plan of writing, by going further back with dates, and writing in the old Scripture style, in order that it might appear more ancient. They say that it bears no resemblance to the '*Manuscript Found.*'"

Recourse was now had to the firm of Patterson and Lambdin, in Pittsburgh; but here death had interposed a barrier to full inquiry.

"That establishment was dissolved and broken up many years since, and Lambdin died about eight years ago. Mr. Patterson said he had no recollection of any such manuscript being brought there for publication, neither would he have been likely to have seen it, as the business of printing was conducted wholly by Lambdin at that time. He says, however, that many manuscript books and pamphlets were brought to the office about that time, which remained upon their shelves for years, without being printed, or even examined. Now, as Spalding's book can nowhere be found, or any thing heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion, till about the year 1823, or 1824, at which time *Sidney Rigdon* located himself in that city. We have been credibly informed that he was on terms of intimacy with Lambdin, being seen frequently in his shop. Rigdon resided in Pittsburgh about three years, and during the whole of that time, as he has since frequently asserted, abandoned preaching and all other employment, for the purpose of *studying the Bible*. He left there, and came into Geauga county, Ohio, about the time Lambdin died, and commenced preaching some new points of doctrine, which were afterward found to be inculcated in the Mormon Bible. He resided in this vicinity about four years previous to the appearance of the book, during which time he made several long visits to Pittsburgh, and perhaps to the Susquehannah, where Smith was then digging for money, or pretending to be translating plates. It may be observed, also, that about the time Rigdon left Pittsburgh, the

Dawson, Manuscript

Smith family began to tell about finding a book that would contain a history of the first inhabitants of America, and that two years elapsed before they finally got possession of it.

"We are, then, irresistibly led to this conclusion, that Lambdin, after having failed in business, had recourse to the old manuscripts then in his possession, in order to *raise the wind*, by a book speculation, and placed the 'Manuscript Found,' of Spalding, in the hands of Rigdon, to be embellished, altered, and added to, as he might think expedient; and three years' study of the Bible we should deem little time enough to garble it, as it is transferred to the Mormon book. The former dying, left the latter the sole proprietor, who was obliged to resort to his wits, and in a miraculous way to bring it before the world; for in no other manner could such a book be published without great sacrifice. And where could a more suitable character be found than Jo Smith, whose necromantic fame, and arts of deception, had already extended to a considerable distance? That Lambdin was a person every way qualified and fitted for such an enterprise, we have the testimony of his partner in business, and others of his acquaintance. The whole mystery of this affair is solved by adding to these circumstances the facts, that Rigdon had prepared the minds, in a great measure, of nearly a hundred of those who had attended his ministration to be in readiness to embrace the first mysterious *ism* that should be presented—the appearance of Cowdery at his residence as soon as the book was printed—his sudden conversion, after many pretensions to disbelieve it—his immediately repairing to the residence of Smith, three hundred miles distant, where he was forthwith appointed an elder, high-priest, and a scribe to the prophet—the pretended vision that his residence in Ohio was the 'promised land,' and the im-

mediate removal of the whole Smith family thither, where they were soon raised from a state of poverty to comparative affluence."

CHAPTER IV.

The Book of Mormon published—Testimony of the witnesses—Cross examination—Contents of the book.

AFTER the preceding exhibition of "means and appliances to boot," it appears in no way wonderful that the Mormon Bible at length issued from the press.

Such, however, were the external and the internal evidences of its forgery, that the speculation could not be ventured without solemn certificates, averring it to be a REVELATION, communicated by angels, through the medium of certain plates having the appearance of gold. The title-page was embellished with this declaration :—The Book of Mormon, &c., by Joseph Smith, Jr., AUTHOR AND PROPRIETOR, which was duly confirmed by a certificate of copyright, under the hand and seal of R. R. Lansing, clerk of the northern district of New-York. In flat contradiction to this claim of author and proprietorship, were the following testimonies at the conclusion.

"*The testimony of three witnesses.*—Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ,

have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know, of a surety, that the work is true. And we also testify, that we have seen the engravings which are upon the plates: and they have been shown unto us by the power of God, and not of man. And we declare, with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"OLIVER COWDERY,
"DAVID WHITMER,
"MARTIN HARRIS."

"*And also the testimony of eight witnesses.*—Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did han-

dle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know, of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

"CHRISTIAN WHITMER,
"JACOB WHITMER,
"PETER WHITMER, JR.,
"JOHN WHITMER,
"HIRAM PAGE,
"JOSEPH SMITH, SEN.,
"HYRUM SMITH,
"SAMUEL H. SMITH."

As these certificates constitute the entire evidence of the divine authenticity of the book in question, as they have often been recited in large congregations, and as they are still appealed to in proof of the same, they deserve a patient examination.

If we could for once suppose these individuals to have been honest, *disinterested*, and credible men, yet the vagueness and contradictory nature of their statements would render their testimony exceedingly suspicious. Leaving out formal and deceptive redundancies, the whole of the testimony of three witnesses is reduced to these particulars:—1. We have seen the plates which contain this record. 2. We know that *they* have been [illegible]dated by

the power of God. 3. Also we have seen the engravings which are upon the plates; and, 4. They have been shown unto us by the power of God, and not of man. 5. An angel of God came down from heaven and brought (what?) and laid before our eyes.

On this we remark—1. That these men may have seen plates is very possible; but in order to *know* that said plates contained a given record, they must have been able to understand their contents, and have had opportunity to compare them with said record.

It is not pretended, however, that they had either such ability or opportunity, but the contrary:—consequently they knew not whereof they affirmed.

2. If they understood not the contents, how could they know that there had been any translation at all, not to say a correct or divinely-assisted one? The reason given is, "for his [God's] voice hath declared it unto us." We are not told whether to understand this literally or figuratively; whether said voice was heard by them individually or collectively, sleeping or waking, or how they knew it was from God; and hence every rational mind will discredit the whole statement.

3. It had previously been stated that the plates had been translated. What need then of such special interposition to show the *engravings* upon the plates, since the witnesses do not assert that these were translated?

The 4th particular is equally destitute of

certainty and plausibility. The 5th betrays a most puerile and trickish attempt at deceit. As to the subsequent flourish respecting the truth of "these things," it is so ambiguous, that no one knows whether to apply it to the particulars here enumerated, or to those contained in the book, all of which are alike destitute of foundation.

The testimony of eight witnesses is very different from the preceding. According to this, all that before required "the voice of God," the descent of "an angel of God from heaven," yea, all that was shown to the three "by the power of God, and not of man," is here exhibited to eight by "Joseph Smith, Jr., translator of this work." Still more, *he* goes further than either God or the angel, and suffers the plates to be handled with hands.

That Smith showed them plates, which, to ignorant men had the appearance of gold, is easy enough to be believed; and if he had manufactured the same, it would have been no great stretch of ingenuity. But how could they know that they had handled and *hefted as many* of the *leaves* as said Smith translated? Certainly on no other ground than his "say so," which is good for nothing.

But if of a surety Jo had "got" these plates, and, as he pretended, had had them two or three years in a box, how could they have *got up* to heaven, whence Cowdery and Harris aver that an angel came *down* to bring them, and lay before their eyes? Minor discrepan-

cies and grammatical blunders we cannot pause to notice.

Now on the supposition that this testimony (!) did not fully contradict, and, beyond remedy, destroy itself, it would be rendered suspicious by being unaccompanied with date of either time or place, and by not having been deposed in legal form. Suspicion would be increased by observing, that out of eleven witnesses, five are Whitmers, and three are Smiths, belonging to two families.

Finally, waiving every other consideration, since these individuals have presumed to challenge the attention of all "nations, kindreds, tongues, and people" to the wretched humbug they have attempted to palm off upon the world, we have thought proper to submit above, to all, as far as these presents may come, a legal and an incontestable impeachment of their character and veracity, such as before a jury, in any civilized country, would render their testimony null and void, even though it were intelligible and disinterested. One of these two conclusions appears to us irresistible,—either these witnesses were grossly deceived by a lying prophet, or else they wickedly and wilfully perjured themselves, by swearing to what they knew to be false.

The former, although not very creditable to their good sense, is yet the more charitable opinion, and is rendered probable by the fact, that hundreds have been deceived in the same way. It is confirmed, moreover, by the well-

known mental phenomenon, that to individuals accustomed to disregard the laws of veracity, truth and falsehood are alike. They can as easily persuade themselves of the one as of the other. This fact is as notorious respecting the "yarns of the forecastle," as it is manifest in the tales and witchery of the money-diggers. But the awful crime of perjury has been committed among men. And if probable subjects for its repetition could be anywhere found, where should we expect to meet them sooner, than among such as were about to run the fearful hazard of the plagues denounced against any man who should presume to *add* to the revelation of God?

Men who could deny adultery to be a crime, and who could be guilty of the blasphemy of pretending to utter the voice of the Almighty, upon any trivial occasion, which suited such pretence to their interest, could not have had the fear of God before their eyes, and must have been instigated by the devil. That the temporal interests of these witnesses were pending, and were actually advanced by this step, will soon appear.

In order to give a consecutive, although a very abridged account of the spread of the delusion, we forego an examination of the pretended Bible for the present, merely subjoining an index to its contents, that we have drawn up from the edition before us.

This table will serve to explain the references to the book, which occur in our narra-

tive, and is recommended as worthy of being incorporated in the next edition of that work, for the convenience of its readers.

CONTENTS OF THE BOOK OF MORMON.

The first book of Nephi contains	7 chap's.
The second book of Nephi,	15
The book of Jacob, the brother of Nephi,	5
The book of Enos,	1
The book of Jarom,	1
The book of Omni,	1
The words of Mormon,	1
The book of Mosiah,	13
The book of Alma,	30
The book of Helamon,	5
The book of Nephi, who was the son of Helamon,	14
The book of Nephi, who is the son of Nephi, one of the disciples of Jesus Christ,	1
Book of Mormon,	4
Book of Ether,	6
The book of Moroni,	10

Note.—Thus we have fifteen books, which contain one hundred and fifteen chapters. Only a few of either are preceded by any summary of topics. Such summaries as we find will now be copied verbatim.

THE FIRST BOOK OF NEPHI:

HIS REIGN AND MINISTRY.

Chapter I.—An account of Lehi and his wife, Sariah, and his four sons, being called (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity: and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Nephi taketh his brethren, and returns to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families, and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebelleth against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, &c. This is according to the account of Nephi; or, in other words, I, Nephi, wrote this record.

THE SECOND BOOK OF NEPHI.

Chapter I.—An account of the death of Lehi. Nephi's brethren rebelleth against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, &c.

THE BOOK OF JACOB, THE BROTHER OF NEPHI.

Chapter I.—The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the doctrine of Christ.* A few words concerning the history of the people of Nephi.

* At least 500 B. C.

BOOK OF MOSIAH.

CHAPTER VI.

THE RECORD OF ZENIFF.

An account of his people, from the time they left the land of Zarahemla, until the time that they were delivered out of the hands of the Lamanites.

THE BOOK OF ALMA,

THE SON OF ALMA.

Chapter I.—The account of Alma, who was the son of Alma the first, and chief judge over the people of Nephi, and also the high priest over the church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma the first, and chief judge.

Chapter XII.—An account of the sons of Mosiah, who rejected their rights to the kingdom, for the word of God, and went up to the land of Nephi, to preach to the Lamanites. Their sufferings and deliverance, according to the record of Alma.

Chapter XIII.—An account of the preaching of Aaron and Muloki, and their brethren, to the Lamanites.

Chapter XXI.—The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days.

THE BOOK OF HELAMAN.

Chapter I.—An account of the Nephites. Their wars and contentions, and their dissensions. And

also the prophecies of many holy prophets, before the coming of Christ, according to the record of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman, &c.

CHAPTER III.

THE PROPHECY OF NEPHI,

THE SON OF HELAMAN.

God threatens the people of Nephi, that he will visit them in his anger, to their utter destruction, except they repent of their wickedness. God smiteth the people of Nephi with pestilence; they repent and turn unto him. Samuel, a Lamanite, prophesies unto the Nephites.

THE BOOK OF NEPHI, THE SON OF NEPHI,

WHO WAS THE SON OF HELAMAN.

Chapter I.—And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi, who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.

Chapter V.—Jesus Christ sheweth himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them: and on this wise did he shew himself unto them.

Our own humble opinion is, that just as much correct knowledge and real information may be drawn from the above nondescript and heterogeneous medley of contents, as from a perusal of the entire volume of five hundred and seventy pages. But more anon.

CHAPTER V.

P. P. Pratt makes his appearance in Ontario county—He is forthwith converted and ordained—Mission to the Lamanites—Smith's wife constituted amanuensis—Easy method of getting a revelation—Lamanites found in Ohio—Rigdon's conversion—Pratt's denial of the contrivance examined.

Before this ghostly work issued from the press, numbers were already on the *qui vive* for its reception. The term *Golden Bible*, which had been thrown out in the rumours set afloat respecting it, was too well adapted, both to the cupidity and the marvellousness of this money-making age, not to excite great expectations on the part of the ignorant and the fanatical.

Nevertheless, it does not appear that many were added to the company of those primarily initiated, until after the principal seat of operations was transferred to Ohio. It is interesting to observe how miraculously this event was brought about. "It came to pass," not long after the publication of the Book of Mormon, that a man named Pratt, an intimate acquaintance of Sidney Rigdon, and a convert to his

doctrines, made his appearance in the neighbourhood of the Smiths. This person, in a very short time, became a disciple to Mormonism, and a teacher of its dogmas. He was, indeed, so promising a convert, as almost immediately to deserve and receive a commission to proceed westward on a pretended mission to the Indians. This expedition was fitted out under the nominal direction of Oliver Cowdery, to whom the following was furnished by Smith.

A REVELATION UNTO OLIVER, GIVEN SEPTEMBER, 1830.

"Behold, I say unto you Oliver, that it shall be given thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given. But, verily, verily, I say unto you, no one shall be appointed to receive commandments and revelations in the church, excepting my servant Joseph, for he receiveth them even as Moses, and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it; but shall not write by way of commandment, but by wisdom: and thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries of the revelations which are sealed, until I shall appoint unto him another in his stead—and now, behold, I say unto you, that thou shalt go unto the Lamanites, and preach my gospel unto them; and thou shalt have revelations, but write

them not by way of commandment. And now I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be among the Lamanites. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to rule the conference, by the voice of it; and what he saith unto thee, that thou shalt tell. And again, thou shalt take thy brother Hyrum between him and thee alone, and tell him that these things which he hath written from that stone, are not of me, and that Satan hath deceived him, for these things have not been appointed unto him, neither shall any thing be appointed to any in this church, contrary to the church covenant, for all things must be done in order, and by commandment, by the prayer of faith, and thou shalt settle all these things before thou shalt take thy journey among the Lamanites; and it shall be given from time to time, that thou shalt go, until the time that thou shalt return, what thou shalt do; and thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen."

The above document is chiefly remarkable, as being the first of a series of pretended revelations.

It shows, moreover, 1. That migration westward was already anticipated. 2. The narrow-mindedness of Smith, who was growing jealous of rivalry, both from Cowdery and from his brother Hyrum, who found it no great task to do as Joseph had done, viz., to write things from "that stone," which were not of God. 3. Jo assumes the prerogative of revelation for life, or at least *ad libitum*.

Cowdery had been the principal amanuensis hitherto, and having been a schoolmaster, it is presumed that his pedigogical talents found ample scope, as well in giving lessons to "the author," as in transcribing the book, since Smith's followers assured Mr. Howe that the prophet could not write his own name at the time he was "chosen of the Lord." Be that as it may, after two or three years' tuition and practice he deemed himself qualified to proceed, without any further assistance in this department than that of his own better half. His idea of self-aggrandizement was now so expanded as to take in his family. Witness the following revelation, commanding his wife "not to work, but to be supported from the church."

"A commandment to Emma, my daughter in Zion, A. D., 1830.—A revelation I give unto you concerning my will. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come; and the office of thy calling shall be for a comfort unto my servant Joseph, thy husband, in his afflictions, with consoling words in the spirit of meekness; and thou shalt go with him at the time of his going, and be unto him a *scribe*, that I may send Oliver whithersoever I will: and thou shalt be ordained under his hand to expound the Scripture, and to exhort the church, according as it shall be given thee by my Spirit, for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost; and thy time shall be given to writing and to learning much; and thou

needst not fear, for thy husband shall support thee from the church, for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith; and verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better; and it shall be given thee also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church, for my soul delights in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads; wherefore lift up thy heart, and rejoice, and cleave unto the covenant which thou hast made—continue in the spirit of meekness—let thy soul delight in thy husband, and the glory which shall come upon him—keep my commandments continually, and a crown of righteousness thou shalt receive; and except thou do this, where I am ye cannot come; and verily, I say unto you, that this is my voice unto all. Amen."

It is stated, that from this time neither spectacles nor "peep-stone" were used in order to obtain a revelation, but, when one was wanted, it *came* to the prophet, who received and uttered the same with his eyes shut. A sufficient amount of faith to receive every thing thus uttered as directly and positively from God, was the prime condition of discipleship. In fact, the Mormons have always been taught, that to question or to doubt the divine authority of these communications, was to endanger their salvation.

The mission extraordinary to the Lamanites at length started, composed of Cowdery, Pratt, Peterson, and Whitmer. Under the direction

of Pratt, they had no difficulty in calling on Rigdon by *the way*. Here they made a halt, and "professed to rejoice at finding a people walking according to the Scriptures."

For Rigdon to have acknowledged them at once, would have been to develop the plot too soon. He must needs come into the light by degrees, if not miraculously; wherefore, on first reading the Mormon book, like a sensible man, he pronounced it "a silly fabrication."

"Near his residence, in Kirtland, there had been, for some time previous, a few families belonging to his congregation, who had formed themselves into a common-stock society, and had become considerably fanatical, and were daily looking for some wonderful event to take place in the world. Their minds had become fully prepared to embrace Mormonism, or any other mysterious *ism* that should first present itself. Seventeen in number, of these persons, readily believed the whole story of Cowdery, about the finding of the golden plates and the spectacles. They were all reimmersed, in one night, by Cowdery. At this, Rigdon *seemed* much displeased, and when the Mormons came, next day, to his house, he told them that what they had done was entirely without precedent or authority, from the Scriptures—for they had immersed those persons that they might work miracles, as well as come under their new covenant—showed them that the apostles baptized for the remission of sins, instead of miraculous gifts. But when pressed upon the point, they said it was done merely at the solicitation of those persons. Rigdon called upon them for proofs of the truth of their book and mission: they then related the manner in which they obtained faith, which was by praying for a sign, and

an angel was showed unto them. Rigdon here showed them, from Scripture, the possibility of their being deceived; 'for Satan himself is transformed into an angel of light.' 'But,' said Cowdery, 'do you think if I should go to my heavenly Father, with all sincerity, and pray to him, in the name of Jesus Christ, that he would not show me an angel; that he would suffer Satan to deceive me?' Rigdon replied, 'If the heavenly Father has ever promised to show you an angel, to confirm any thing, he would not suffer you to be deceived, for, says John, This is the confidence we have with him, if we ask things according to his will, he hearkens to us.' 'But,' he continued, 'if you should ask the heavenly Father to show you an angel, when he has never promised you such a thing, if the devil never had an opportunity of deceiving you before, you give him one now.'

"However, about two days after this, Rigdon was persuaded to tempt God, by asking this sign, which he knew to be contrary to his revealed will: he of course received a sign, and was convinced that Mormonism was true and divine. According to his own reasoning, therefore, the devil appeared to him as an angel of light; but he now imputed his former reasoning to pride, incredulity, and the influence of the evil one."

Respecting the honesty of this pretended conversion, the reader is now prepared to judge, although additional light will be thrown upon it by subsequent facts. It is not claimed that we have any thing more than circumstantial evidence to prove it to have been part of a preconcerted scheme, but it is claimed that such a train of circumstances, as has been developed respecting this matter, utters a testimony infi-

nitely more credible than all that has been affirmed by the three witnesses, and the eight. Their story could easily have been fabricated. Mere accident, on the other hand, could never have linked together such peculiar circumstances. They are so manifest, indeed, that the most studied caution seems to have been in vain used to mask the duplicity of the transaction. The only attempt we have seen to show this view of the affair incorrect, is from the pen of P. P. Pratt himself, who certainly ought to be able to show the falsehood of what he calls "the Spalding lie," if a lie it be. We subjoin his own words:—"For the sake of the honest in heart, who love the truth, I here offer my testimony on this subject, as I was a personal actor in the scenes which brought S. Rigdon into an acquaintance with the Book of Mormon, and into connection with the church of Latter-day Saints." He here proceeds to narrate the circumstances in which he first became acquainted with Rigdon, and a believer in, and a teacher of, the same doctrine—Campbellism.

"After proclaiming those principles in my own neighbourhood, and the adjoining country, I at length took a journey to the state of New-York, partly on a visit to Columbia county, and partly for the purpose of administering the word. This journey was undertaken in Aug., 1830. I had no sooner reached Ontario county, than I came in contact with the Book of Mormon, which had then been published about six months, and had gathered about fifty disciples,

which were all that then constituted the church of Latter-day Saints. (That name was not adopted till some years after.) I was greatly prejudiced against the book, but remembering the caution of Paul, 'Prove all things, and hold fast that which is good,' I sat down to read it, and after carefully comparing it with *the other Scriptures*, and praying to God, he gave me knowledge of its truth, by the power of the Holy Ghost; and what was I, that I should withstand God? I accordingly obeyed the ordinances, and was commissioned by revelation, and the laying on of hands, to preach the fulness of the gospel. Then, after finishing my visit to Columbia county, I returned to the brethren in Ontario county, when, for the first time, I saw Mr. Joseph Smith, Jr., who had just returned from Pennsylvania to his father's house in Manchester. About the 15th of October, 1830, I took my journey, in company with Elder O. Cowdery and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and *then*, for the *first* time, his eyes beheld the Book of Mormon. I myself had the happiness to present it to him in person (!) He was much surprised, and it was with much persuasion and argument that he was prevailed on to read it." * * * * *

"Now I testify, that the forgers of the Spalding lie (concerning S. Rigdon and others) are of the same description as those who forged the lie against the disciples of old, accusing them of stealing the body of Jesus. And those who

love this lie are no better; and except they repent they will have their part with drunkards, whoremongers, sorcerers, thieves, murderers, &c., for being guilty of loving and making a lie." * * * * *

In remarking upon the above *exposition*, for it cannot be considered a refutation of the views expressed concerning this transaction, one cannot fail to observe the singularity of the circumstance, that a traveller, merely passing through western New-York, should come in contact with the then little company of Mormons, who were not located upon either of the great thoroughfares of travel. His unceremonious conversion, and his prompt investment with the priesthood, are equally remarkable. It is not necessary to doubt that Rigdon's eyes first beheld the *Book* of Mormon when shown him by Pratt. It has generally been supposed, that having arranged the manuscript to his liking, he transferred the task of copying and bringing it through the press entirely to Smith and Cowdery. Nor is this view of the case even contradicted, much less shown to be false, by what Pratt has said.

His cruel denunciation of those who love the truth so well as to give their credence to the complete series of circumstantial evidence exhibited above, rather than to the vague and unsatisfactory denial of one who must either have been a party to the plot, or the tool of its execution, could only have been called for by the want of something better to say. It is, how-

ever, in good keeping with the generality of Mormon arguments.

But how can Mr. Pratt *testify* that any persons of the present day are "of the same description" as the Jewish high priests, and the Roman soldiers, who conspired together to say that the body of Jesus was stolen? If he can prove their identity, his testimony is needless. If he cannot, and he certainly has failed to do it, then his testimony must be regarded as false, or, at any rate, as the echo of zeal without knowledge.

CHAPTER VI.

Early developments in Ohio—Rigdon visits Smith—Becomes prime coadjutor—Revelation—Kirtland becomes the land of promise—Spirit of the new religion—Proper signification and character of Mormonism—Bugbear stories—Financial policy—The gift of tongues.

"On the conversion of Rigdon, a most successful starting point was thought to have been obtained. Cowdery and his associates then began to develop the peculiarities of the new imposition. Scenes of the most wild, frantic, and horrible fanaticism ensued. They pretended that the power of miracles was about to be given to all those who embraced the new faith, and commenced communicating the Holy Spirit, by laying their hands upon the heads of the converts, which operation, at first, produced an instantaneous prostration of body and mind. Many would fall upon the floor, where they would lie for a long time, apparently lifeless. They thus continued these enthusiastic exhibitions for several weeks. The fits usually

came on during, or after their prayer meetings, which were held nearly every evening. The *young* men and women were more particularly subject to this delirium. They would exhibit all the apish actions imaginable, making the most ridiculous grimaces, creeping upon their hands and feet, rolling upon the frozen ground, go through with all the Indian modes of warfare, such as knocking down, scalping, ripping open and tearing out the bowels. At other times, they would run through the fields, get upon stumps, preach to imaginary congregations, enter the water, and perform all the ceremony of baptizing, &c. Many would have fits of speaking all the different Indian dialects, which none could understand. Again, at the dead hour of night, the young men might be seen running over the fields and hills in pursuit, as they said, of the balls of fire, lights, &c., which they saw moving through the atmosphere.

"Before these scenes fully commenced, however, Cowdery had departed for the country inhabited by the Indians, with the expectation of converting them to Christianity, by means of his new Bible, and miracles which he was to perform among them. These pretensions appeared to have taken possession of the minds of the young men in their aspirations. Three of them pretended to have received commissions to preach, from the skies, after having jumped into the air as high as they could. All these transactions were believed to be the *Spirit of God*, by the whole congregation, which now numbered more than one hundred. That they were honestly impelled by the same causes which have, in all ages of the world, contributed so much to debase human nature, we have no doubt. One of the young men referred to, freely acknowledged, some months afterward, that he knew not what he did, for two or three weeks. Such is the mind of man, when his reason is dethroned by

fanaticism. One of these aerial commissions, which they all supposed was signed and sealed by Christ himself, we here subjoin, verbatim.

"'O my servant, there is a great work for you and the other two of your brethren. I send a messenger to tell you where to go and find a piece of parchment that shall contain these words:—You shall teach repentance and remission of sins to all who shall come in the sound of your voice—I command you that you do these things in sincerity and in truth; and if you do, you shall be blessed. The time is shortly coming, and is not far distant, when you shall be bound together for life: the names of your brethren are these: Burr Riggs and Edson Fuller, and if they are not faithful, I will choose another in their stead—my work must be done. My servants, you shall go forth from place to place, and if you are true to your trust, they shall hear. Remember that I am the Lord your God—serve me above all others, and I will bless you, in the end. Amen.

"'That that you had a messenger tell you to go and get the other night, you must not show to any son of Adam. Obey this, and I will stand by you in all cases: my servants, obey my commandments in all cases, and I will provide.

Be ye always ready,
Be ye always ready,
Be ye always ready,
} whenever I shall call.

My seal

"'There shall be something of greater importance revealed when I shall call you to go: my servants, be faithful over a few things, and I will make you a ruler over many. Amen, Amen, Amen.'

"These commissions, they said, came on parchment, and they had only time to copy them, before they vanished from their sight. With such papers in their pockets, they actually went through the country, preaching, and made many converts. Two of the three afterward obtained their reason, and left the concern. All these things were afterward pronounced by Smith to be the work of the devil, although more than one hundred had been converted to Mormonism, by merely witnessing the exhibitions. They professed, at all times, their inability to work miracles, but were secretly trying to perform them, and frequently proclaimed their success. At a distance from the scene of action, many notable miracles were circulated."

Meantime Rigdon had gone to what Mr. Howe denominates the *Bible* quarry, in order to have an interview with the prophet. A joyful one it must have been, now that the leaven began to work, and the speculation to prosper. At any rate, within about a month from the time Cowdery and party had appeared in Ohio, a revelation came out in Manchester, coupling Rigdon with Smith, as another chosen vessel. Thus it appears, that a man long known as a preacher of some distinction, in his order, who had, moreover, spent three years in the exclusive study of the Scriptures (?) now, in the course of a few weeks, has surrendered himself up, without any pretence of sufficient reason, to a system opposed to Christianity, and entirely subversive of its principles. We appeal to the world to decide whether this defection is most naturally chargeable upon the

intellect, or the heart. In copying the following, we have italicized a few words, the truth and beauty of which will be still more apparent hereafter.

"A commandment to Joseph and Sidney, Dec. 7, 1830: saying, Listen to the voice of the Lord your God: I am Alpha and Omega, the beginning and the end, whose course is one eternal round; the same to-day as yesterday, and for ever. I am Jesus Christ, was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even on me as I am in the Father, as the Father is in me, that we may become one. Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works; I have heard thy prayers, and prepared thee for a greater work—thou art blessed, for thou shalt do *great things*. Behold, thou wast sent forth, even as John, *to prepare the way* before me and Elijah which should come, and thou knewest it not: thou didst baptize by water unto repentance, but they secured not the Holy Ghost; but now I give unto you a commandment, that thou shalt baptize by water, and give the Holy Ghost by laying on of hands, even as the apostles of old. And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all nations; for I am God, and mine arm is not shortened: and I will shew miracles, signs, and wonders, unto all those who believe on my name; and *whosoever* shall ask, in my name, in faith, shall cast out devils, they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh that great things are to come and be shown forth

unto the children of men; but without shall nothing be shown forth except desolation and destruction upon Babylon, the same which hath made all nations drink of the wine of their fornication, and there is none that doeth good, except them that are *trying to receive* the fulness of my gospel, which I have sent forth to this generation. Wherefore, I have called upon the weak things, that they are unlearned and despised, to thresh the nations by the power of my Spirit, and their arm shall be my arm, and I will be their shield and their buckler; I will gird up their loins, and they shall fight manfully for me, and their enemies shall be put under *their feet;* and *I will let fall the sword in their behalf*, and by *the fire of mine indignation will I preserve them*, and the poor and the meek shall have the gospel preached to them, and they shall be looking forth to the time of my coming, for it is nigh at hand; and they shall learn the parable of the fig-tree, for even now, already, summer is nigh at hand, and I have sent forth the fulness of my gospel by the hand of my servant Joseph, and in *meekness* have I blessed him; and I have given unto him the keys of the mysteries of those things which have been sealed, even things which have been from the foundation of the world, and the things which shall come from this time till the end of my coming, if he abide in me; and if not, another will I plant in his stead: wherefore, watch over him, that his faith fail not; as it shall be given by the Comforter, the Holy Ghost, which knoweth all things. And a commandment I give unto you, that thou *shalt write for him*, and the Scriptures shall be given, even as they are in my own bosom, to the salvation of mine own elect, for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they be prepared, even as I am prepared; and now, I say unto you, tarry with him, and he shall

journey with thee: *forsake him not*, and surely these things shall be fulfilled: and inasmuch as *ye do not write*, behold, it shall be given unto him to prophesy, and thou shalt preach my gospel, and call on the holy prophets to prove his words as they shall be given him. Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time, and by the keys which I have given shall be led and no more be confounded. Lift up your hearts and be glad, for your redemption is nigh. Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly, even so. Amen."

It makes the heart shudder to contemplate the blasphemy, and the purposed wickedness of such attempts to counterfeit the voice and word of God, for the low and sole purpose of deceiving the ignorant. These pretended revelations, however, were only an introduction to the series of incredible iniquities which, in a similar category, have come down to the present. What man in his senses can, for one moment, entertain the comparison of Mormonism with Christianity? For what communion hath Christ with Belial?

"Their plans of deception appear to have been more fully matured and developed after the meeting of Smith and Rigdon. The latter being found very intimate with the Scriptures, a close reasoner, and as fully competent to make white appear black, and black white, as any other man; and at all times prepared to establish, to the satisfaction of great num-

bers of people, the negative or affirmative, of any and every question, *from Scripture*, he was forthwith appointed to promulgate all the absurdities and ridiculous pretensions of Mormonism, 'and call on the holy prophets to prove' all the words of Smith. But the miraculous powers conferred upon him, we do not learn have yet been put in requisition. It seems that the Spirit had not, before the arrival of Rigdon, told Smith any thing about the 'promised land,' or his removal to Ohio. It is, therefore, very questionable 'what manner of spirit' it was which dictated most of the after movements of the prophet. The spirit of Rigdon, it must be presumed, however, generally held sway; for a revelation was soon had, that Kirtland, the residence of Rigdon and his brethren, was to be the eastern border of the 'promised land,' 'and from thence to the Pacific Ocean.' On this land the 'New Jerusalem, the city of refuge,' was to be built. Upon it all true Mormons were to assemble, to escape the destruction of the world, which was so soon to take place."

Progress was soon reported by Rigdon, in the following communication addressed to his brethren in Ohio.

"I send you this letter by John Whitmer. Receive him, for he is a brother greatly beloved, and an apostle of this church. With him we send all the revelations which we have received; for the Lord has declared unto us that you pray unto him that Joseph Smith and myself go speedily unto you; but at present it is not expedient for him to send us. He has required of us, therefore, to send unto you our beloved brother John, and with him the revelations which he has given unto us, by which you will see the reason why we cannot come at this time. The Lord has made known unto us some of his great things

which he has laid up for them that love him, among which the fact (a glory of wonders it is) that you are living on the land of promise, and that *there* is the place of gathering, and from that place to the Pacific Ocean, God has declared to himself, not only in time, but through eternity, and he has given it to us and our children, not only while time lasts, but we shall have it again in eternity, as you will see by one of the commandments, received day before yesterday. Therefore, be it known to you, brethren, that you are dwelling on your eternal inheritance; for which, cease not to give ceaseless glory, praise, and thanksgiving to the God of heaven. Yes, lift up your heads with joy, for the kingdom is ours till the Saviour comes, even so, Amen—therefore prepare your hearts to receive salvation which God has sent unto you, knowing that they have come from God; and know assuredly, if you receive them, you shall receive greater things, yes, things unspeakable and full of glory—'such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,' for our God hath in visions shown it unto me. Therefore, I write with the greatest certainty of these things which he hath prepared for us—yes, even us, for ever, who receive the revelations of the last days, are the very people of whom the prophets spoke, and the very saints who shall rejoice with Jesus!!!"

"This communication caused a great rejoicing in the congregation. They were then residing upon their 'eternal inheritance!!!' Rigdon tarried with Smith about two months, receiving revelations, preaching in that vicinity, and proving, by the prophets, that Mormonism was true, as he imagined. He then returned to Kirtland, Ohio, being followed, in a few days after, by the prophet and his connections. This being the 'promised land,' in it their long-

cherished hopes and anticipations of 'living without work' were to be realized. Thus, from almost a state of beggary, the family of Smiths were immediately well furnished with the 'fat of the land' by their fanatical followers, many of whom were wealthy."

The fame of Rigdon's conversion now spread far and wide. His friends and acquaintances flocked to see and to hear the wonders from his own lips. The following facts, in the language of one who witnessed them, are subjoined, to show what manner of spirit he possessed, as well as his reasons for the new faith.

"Mr. Rigdon having returned from the state of New-York, two friends from Mentor going to see him, required of him a reason for his present hope, and for his belief in the Book of Mormon. He declined, saying he was weary, having just come off his journey, had lost much sleep, and the like. After a number of words had passed, by way of solicitation on one side, and refusal on the other, one of the friends from Mentor said he thought there was no more evidence to confirm the Book of Mormon, than the Koran of Mohammed. At this Mr. R. seemed very angry, rose up, and said, 'Sir, you have insulted me in my own house—I command silence—if people come to see us, and cannot treat us with civility, they may walk out of the door as soon as they please.' The person then made some apology. Mr. R. said he had borne every thing; he had been insulted and trampled upon, by old and young, and he would bear it no longer. The two friends then departed. Two days after, I accompanied several friends to Mr. R.'s residence, and found him in con-

versation with a Methodist elder. That being soon broken off, one of my friends modestly approached Mr. R., and solicited him to give some reason for his present faith. Mr. R., with great show of good nature, commenced a long detail of his researches after the character of Joseph Smith,—he declared that even his enemies had nothing to say against his character; he had brought a transcript from the dockets of two magistrates, where Smith had been tried as a disturber of the peace, which testified that he was honourably acquitted. But this was no evidence to us that the Book of Mormon was divine. He then spoke of the supernatural gifts with which he said Smith was endowed; he said he could translate the Scriptures from any language in which they were now extant, and could lay his finger upon every interpolation in the sacred writings; adding, that he had proven him in all these things. But my friend, knowing that Mr. Rigdon had no knowledge of any language but his own vernacular tongue, asked him how he knew these things, to which Mr. R. made no direct reply.

"Mr. Smith arrived at Kirtland the next day, and being examined concerning his supernatural gifts, by a scholar, who was capable of testing his knowledge, he confessed he knew nothing of any language, save the king's English.

"We then asked Mr. R. what object we could have, in receiving the Book of Mormon—whether it enjoined a single virtue that the Bible did not, or whether it mentioned or prohibited a single additional vice, or whether it exhibited a new attribute of Deity? He said it did not. 'The Book of Mormon,' said he, 'is to form and govern the millennial church; the *old* revelation was never calculated for that, nor would it accomplish that object; and without receiving the Book of Mormon, ***there is no salvation for***

any one into whose hands it shall come.' He said faith in the Book of Mormon was only to be obtained by asking the Lord concerning it. To this, Scriptural objections were made. He then said, if we have not familiarity enough with our Creator to ask of him a sign, we were no Christians; and that if God would not condescend to his creatures, in this way, *he was no better than Juggernaut!!!*"

Mr. Howe adds,—

"From this point in the history of this delusion, it began to spread with considerable rapidity. Nearly all of their male converts, however ignorant and worthless, were forthwith transformed into 'elders,' and sent forth to proclaim, with all their wild enthusiasm, the wonders and mysteries of Mormonism. All those having a taste for the marvellous, and delighting in novelties, flocked to hear them. Many travelled fifty and a hundred miles to the throne of the prophet, in Kirtland, to hear from his own mouth the certainty of his excavating a Bible and spectacles. Many, even in the New-England states, after hearing the frantic story of some of these 'elders,' would forthwith place their *all* into a wagon, and wend their way to the 'promised land,' in order, as they supposed, to escape the judgments of heaven, which were soon to be poured out upon the land. The state of New-York, they were *privately* told, would most *probably* be sunk, unless the people thereof believed in the pretensions of Smith."

The fears excited by these alarming fictions, and kept alive by the "madness of the prophets," conspired chiefly to promote the early advancement of Mormonism. Thus the etymological signification of that term was fully illustrated. So far as our knowledge extends,

the Greek was the only language in which the word Mormon had any existence, previous to the origin of the system we are discussing. Whether the author of the "Manuscript Found" selected the word for its intrinsic appropriateness, or whether it was a chance hit of his posthumous editors, matters not.

In Donnegan's Lexicon may be found *Μορμων, μορμόνος*, with this definition, "A hideous female spectre; a phantom—something used to frighten children, &c." Another dictionary defines it, "Bug-bear, hobgoblin, bloody bones, &c."

What more fitting term could have been chosen, either for the book, or for the measures by which the system was promulgated! The writer recollects, during the winter of 1832 and 1833, to have heard, from one of these fanatics, the assertion, that within three years from that time the whole of western New-York would be deluged in blood. By means of this frightful bug-bear, the individual in question was endeavouring to frighten his kindred into an immediate removal to the land of promise.

That such endeavours were often successful, is not to be wondered at, when we consider how often reason is dethroned by terror. Individuals, however, who had taken one step, were obliged to continue on, or become obnoxious to the maledictions of their blind guides. They could seldom be expected to possess sufficient moral courage to endure the mortification of retreat.

As further specimens of these false and frightful, or Mormon prophesies, we subjoin two, written by Harris, and preserved by a friend of his.

"Within four years from September, 1832, there will not be one wicked person left in the United States; that the righteous will be gathered to Zion, [Missouri,] and that there will be no president over these United States after that time.

"MARTIN HARRIS.

"I do hereby assert and declare, that in four years from the date hereof, every sectarian and religious denomination in the United States shall be broken down, and every Christian shall be gathered unto the Mormonites, and the rest of the human race shall perish. If these things do not take place, I will hereby consent to have my hand separated from my body. MARTIN HARRIS."

The rumour that these saints had all things "in common," appears, furthermore, to have exerted a powerful influence over many. Wherever such a rumour originated, Mormonism is indebted to it for numbers of its early converts. These persons, having made a long pilgrimage, with a view to "bettering their condition," found, to their sorrow, that the burden of all revelations, on this subject, fell upon the many, for the benefit of a few. As a sufficient explanation of the common-stock principles held and practised among the Mormons, we insert the following official document.

"If thou lovest me, thou shalt serve me and keep my commandments; and behold, thou shalt conse-

crate all thy properties, that which thou hast, unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it *cannot be taken from the church*, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my store-house, to administer to the poor and needy, as shall be appointed by the elders of the church, and bishop, and for the purpose of purchasing land, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple; and this I do for the salvation of my people. And it shall come to pass, that he that sinneth and repenteth not, shall be cast out, and *shall not receive again that which he has consecrated unto me:* for it shall come to pass, that which I spoke by the mouths of my prophets shall be fulfilled, for I will consecrate the riches of the Gentiles unto my people, which are of the house of Israel."

Mr. Corrill remarks on this subject: "Much has been said, and great exertions have been used at times, to inspire the members of the church with a spirit of consecration and voluntary offering. Some have thus been led to give up all, while others have been backward, which has caused the leaders at times to resort to other means of obtaining money to carry on their

operations. From some they would borrow, promising to pay again; others they would stimulate to liberality, by promising them blessings and prosperity, in the name of the Lord, in their future business and prospects. Thus many, from time to time, have lost their property and become dissatisfied, until a great many have lost confidence in their leaders."

We have deemed it necessary to dwell somewhat upon the incipient stages of this delusion, in order to exhibit its original and intrinsic character.

Having now arrived at a period, subsequent to which its operations became more generally known, our sketches will be more brief. We shall, however, pause occasionally to exhibit some internal evidences of the fanaticism and the imposture, in the words of those who had been the victims of one or both.

It appears, that by 1833, the numerous failures at guessing right, in the shape of prophecies, had become so disheartening to the faithful, and so disgusting to the Gentiles, as to render some new device necessary. Hence the gift of tongues, which, on a previous occasion, had been denounced as a work of the devil, was now officially resumed. Respecting the *modus operandi* of this *gift*, we have the following particulars, published by a Mr. Higby, who was eight months an elder of the Mormon church. Soon after joining the Mormons, an elder said to him, "You must go to work in the vineyard of the Lord, as a preacher of the gospel. I

have viewed your heart by the spirit of discernment: I see what is in your heart, and what the will of the Lord is concerning you."

Having been accordingly ordained, Mr. H. says, "About the 10th of April following, R. Cahoon and D. Patton came again to the place—a meeting was called, and, previous to the meeting, they said that some one would speak with tongues before they left the place. Accordingly, the latter set himself to work at that meeting to verify his prophecy. During the meeting he said, 'Father H., if you will rise in the name of Jesus Christ, you can speak in tongues.' He arose immediately, hesitated, and said, 'My faith fails me—I have not faith enough.' Said Patton, 'You have—speak in the name of Jesus Christ—make some sound as you list, without further thought, and God will make it a language.' The old gentleman, after considerable urging, spoke, and made some sounds, which were pronounced to be a correct tongue. Several others spoke in a similar manner, and among them was myself. I spoke as I listed, not knowing what I said, yet it was declared to be a tongue. The sound of the words used by some, in speaking in tongues, was a medium between talking and singing—and all, as I am now convinced, a mere gibberish, spoken at random, and without thought.

"We had another meeting shortly after, at which there were present several others, besides those of the church. Cahoon spoke in unknown tongues, as he pretended, going on at considerable length, which Patton interpreted. He then asked me to speak, which I did, and he interpreted as he thought proper.

"The next time those men came among us, they gave us a rule for speaking in unknown tongues, and also for interpreting what was spoken by others. This rule, they said, was perfect—that as long as we

followed it we could not err. And so I believe; it was a perfect rule to lead men astray. The rule, as given by Cahoon, is this: rise upon your feet, and look and lean on Christ; speak or make some sound; continue to make sounds of some kind, and the Lord will make a correct tongue or language of it. The interpretation was to be given in the same way.

"Upon this Mr. H. justly remarks:—'Men of sense may smile at this recital; and those who scoff at all religion, and know nothing of those feelings of the human heart which the devotional man enjoys, in converse with his Maker, will doubtless ridicule what they consider the weakness of folly: but the man of religious feeling will know how to pity, rather than upbraid, that zeal without knowledge which leads a man to fancy that he has found the ladder of Jacob, and that he sees the angel of the Lord ascending and descending before his eyes: while the Christian philosopher, who has read the history of mankind, will find abundant apology for that man, who, by a constant and over-anxious exercise of mind, is led at length to fancy himself on the banks of the Ulai with Daniel, or on the Isle of Patmos with St. John.'

"They would frequently sing in this gibberish, forming a tune as they proceeded. The same songs, they said, would be sung when the lost tribes appeared in Zion, in Missouri.

"Another seceder from this delusion relates, that he was present, on a certain occasion, in an upper room in Kirtland, where were assembled from fifteen to twenty elders and high priests. After sundry exhortations by the priests, the prophet himself arose, and, with much earnestness, warned his followers to be zealous and faithful in their duties, saying, 'It is our privilege to see God face to face—yes, says he, I will prophesy unto you, in the name of the Lord, that the day will come when no man will be permit-

ted to preach, unless he has seen the Lord: people will ask each teacher, 'Have you seen the face of the Lord?' and if he say nay, they will say, 'Away with this fellow, for we will have a man to teach us that has seen the face of the Lord.' After a short pause, he added, 'The Lord is willing we should see his glory to-day, and all that will exercise faith, shall see the Lord of glory.' They then concluded to spend the day in fasting and prayer. Each one kept his seat, with his eyes closed, and his body inclined forward. Soon after Joseph says, 'Sidney, (Rigdon,) have you seen the Lord?' He answered, 'I saw the image of a man pass before my face, whose locks were white, and whose countenance was exceedingly fair, even surpassing all beauty that I ever beheld.' Then Joseph replied, 'I knew you had seen a vision, but would have seen more, were it not for unbelief.' Sidney confessed his faith was weak that morning. Hiram Smith said he had seen nearly the same as Sidney, which was pronounced by Joseph to be the Redeemer of the world. Upon this, R. Cahoon fell upon his knees, holding his hands in an erect position. In fifteen or twenty minutes he arose, and declared he had seen the temple of Zion, filled with disciples, while the top was covered with the glory of the Lord, in the form of a cloud. Another one then placed himself in the same position, but saw no vision, his faith being weak. Joseph next arose, and passed round the room, laying his hand upon each one, and spoke as follows, as near as the narrator can recollect:—

"'Ak man oh son oh man ah ne commene en holle goste en haben en glai hosanne hosanne en holle goste en esac milkea jeremiah, ezekiel, Nephi, Lehi, St. John,' &c., &c. After administering the sacrament, several of the brethren were called upon to arise and speak in tongues. Several of them performed with

considerable applause. Our informant says he was at length called upon to speak, or sing, 'in tongues,' at his own option—preferring the latter mode, he sung, to the tune of Bruce's Address, a combination of sounds, which astonished all present.

"This gibberish for several months was practised almost daily, while they were about their common avocations, as well as when they assembled for worship."

Nor was it in Ohio alone that such scenes were enacted. The same excesses of folly have exhibited themselves in almost every place where Mormonism has made any advancement, both in America and England.

Indeed, this species of jugglery has hardly been second to any other means of securing Mormon converts. Hence, perhaps, the pertinacity with which they assert, in direct opposition to Scripture, that tongues shall not cease.

There is no need, however, of contesting this point with the Mormons, since *what* they call tongues and prophecies may undoubtedly continue, while the "heart is deceitful above all things, and desperately wicked."

CHAPTER VII.

Preliminary operations in Missouri—Mormon El Dorado—Experience of Mr. Booth—Smith's position and authority in the church—Commandments—Communion with black spirits and white—Treasures—Foundation of Zion—The prophet nearly drowned in the "river of destruction"—Comment on Rigdon's conversion.

THE reader will not have forgotten the mission sent from western New-York to "the Lamanites." Although it was a perfect failure in every thing, besides that moral triumph, the conversion of Sidney Rigdon, which many believe to have been its real object, yet it was destined to lead to an early transfer of the promised land.

"Cowdery and his companions, on their way, next tried their skill on several tribes of natives, but made no proselytes, although their deluded brethren at home could daily see them, in visions, baptizing whole tribes. They finally arrived at the western line of the state of Missouri, late in the fall of 1830, with the intention of proceeding into the Indian country, but were stopped by the agents of the general government, under an act of congress, to prevent the white people from trading or settling among them. They then took up their winter quarters in the village of Independence, about twelve miles from the state line. Here they obtained employment during the winter. In the following spring one of them returned to Kirtland, with a flattering account of the country about Independence. About the 1st of June, the prophet assembled all his followers, for the purpose of a great meeting, at which time it was given out that marvellous events were to take place. Here many new

attempts were made by Smith to perform miracles, and otherwise to deceive his followers. Previous to this time, it should be remarked, nearly all the Mormonites had arrived from the state of New-York, under a revelation, of course, to take possession of the 'promised land.' There were, in all, about fifty families. At the above-mentioned meeting a long revelation was manufactured, commanding all the leading men and elders to depart forthwith for the western part of Missouri, naming each one separately, informing them that only two should go together, and that every two should take separate roads, preaching by the way. Only about two weeks were allowed them to make preparations for the journey, and most of them left what business they had to be closed by others. Some left large families, with their crops upon the ground, &c., &c.

"On arriving at the village of Independence, they proceeded to purchase a lot of land, upon which the prophet directed Rigdon and Cowdery to perform the mock ceremony of laying the corner-stone of a city, which he called *Zion*. Of the future prosperity and magnificence of this city, many marvellous revelations were had by the prophet, and many more marvellous conjectures formed by his dupes. Among others, it was said that it would, in a few years, exceed in splendour every thing known in ancient times. Its streets were to be paved with gold: all that escaped the general destruction, which was soon to take place, would there assemble with all their wealth; the ten lost tribes of Israel had been discovered in their retreat, in the vicinity of the North Pole, where they had for ages been secluded by immense barriers of ice, and became vastly rich; the ice, in a few years, was to be melted away, when those tribes, with St. John, and some of the Nephites, which the Book of Mormon had immortalized, would be seen

making their appearance in the new city, loaded with immense quantities of gold and silver. Whether the prophet, himself, ever declared that these things had been revealed to him, or that he had seen them through his magic stone, or silver spectacles, we will not say; but that such stories, and hundreds of others equally absurd, were told by those who were in daily intercourse with him, as being events which would *probably* take place, is susceptible of proof."

Here was a scheme, less splendid indeed in conception, but scarcely less successful in its way than the fable of El Dorado, invented as a stimulus to the reckless avarice of the Spanish adventurers, who desolated Mexico, and large portions of South America, in their bloody inquest for *gold*. Why were not the apostles under the necessity of appealing to some of the baser principles and passions of human nature, in order to advance Christianity!

Among existing and authentic data, respecting both the theory and the practice of Mormonism, by no means the least valuable are a series of letters, addressed to the Rev. Ira Eddy, by Mr. Ezra Booth.

Mr. Booth had formerly been a local preacher in the Methodist Episcopal Church; but, in an evil hour, had become a victim to the Mormon imposture. Painful experience at length revealed to him the iniquity of the scheme by which he had been duped, and faithfully has he exposed it.

From many other items of interest in his letters, we extract the following:—

"If God be a God of consistency and wisdom, I now know Mormonism to be a delusion; and this knowledge is built upon the testimony of my senses. In proclaiming it, I am aware I proclaim my own misfortune—but in so doing I remove a burden from my mind, and discharge a duty as *humbling* to myself, as it may be *profitable* to others. Thanks be to God! the spell is dissipated, and the 'captive exile hasteneth that he may be loosed, and not die in the pit.'

"When I embraced Mormonism, I conscientiously believed it to be of God. The impressions of my mind were deep and powerful, and my feelings were excited to a degree to which I had been a stranger. Like a ghost, it haunted me by night and by day, until I was mysteriously hurried, as it were, by a kind of necessity, into the vortex of delusion. At times I was much elated; but, generally, things in prospect were the greatest stimulants to action.

"On our arrival in the western part of the state of Missouri, the place of our destination, we discovered that *prophecy* and *vision* had failed, or rather had proved false. This fact was so notorious, and the evidence so clear, that no one could mistake it—so much so, that Mr. Rigdon himself said, that 'Joseph's *vision* was a bad thing.' This was glossed over, apparently, to the satisfaction of most persons present; but not fully to my own. It excited a suspicion that some things were not right, and prepared my mind for the investigation of a variety of circumstances, which occurred during my residence there, and, indeed, to review the whole subject, from its commencement to that time. My opportunities for a thorough investigation were far greater than they could have been had I remained at home: and, therefore, I do not regret that I made the journey, though I sincerely regret the cause of it. Since my return, I have had seve-

ral interviews with Messrs. Smith, Rigdon, and Cowdery, and the various shifts and turns to which they resorted, in order to obviate objections and difficulties, produced in my mind additional evidence that there was nothing else than a deeply-laid plan of craft and deception.

"The relation in which Smith stands to the church is that of a prophet, seer, revealer, and translator; and when he speaks by the Spirit, or says he knows a thing by the communication of the Spirit, it is received as coming directly from the mouth of the Lord. When he says he knows a thing to be so, *thus* it must stand without controversy. A question is agitated between two elders of the church—whether or not a bucket of water will become *heavier* by putting a living fish in it. Much is said by each of the disputants; when, at length, Smith decides it in the negative, by saying, 'I know, by the Spirit, that it will be no heavier.' Any person, who chooses, may easily ascertain, by actual experiment, whether the prophet was influenced, in this decision, by a *true or false spirit.*

"Every thing in the church is done by commandment; and yet it is said to be done by the voice of the church. For instance: Smith gets a commandment that he shall be the 'head of the church,' or that he 'shall rule the conference,' or that the church shall build him an elegant house, and give him one thousand dollars. For this the members of the church must vote, or they will be cast off for rebelling against the commandments of the Lord. In addition to the Book of Mormon, and the commandments, there are revelations which are not written. In this department, though Smith is the principal, yet there are others who profess to receive revelations; but, after all, Smith is to decide whether they come from the Lord or the devil. Some have been so unfortunate

as to have their revelations palmed upon the latter. These revelations entirely supercede the Bible, and, in fact, the Bible is declared too defective to be trusted, in its present form; and it is designed that it shall undergo a thorough alteration, or, as they say, translation. This work is now in operation. The Gospel of St. Matthew has already received the purifying touch, and is prepared for the use of the church. It was intended to have kept this work a profound secret, and strict commandments were given for that purpose; and even the salvation of the church was said to depend upon it. The secret is divulged, but the penalty is not as yet inflicted. Their revelations are said to be an addition to the Bible. But instead of being an addition, they destroy its use; for every thing which need be known, whether present, past, or future, they can learn from Smith, for he has declared to the church, that he 'knows all things that will take place from this time to the end of the world.' If, then, placing the Bible under circumstances which render it entirely useless, is infidelity, Mormonism is infidelity.

"Smith is the only one at present, to my knowledge, who pretends to hold converse with the inhabitants of the celestial world. It seems, from his statements, that he can have access to them when and where he pleases. He does not pretend that he sees them with his natural, but with his spiritual, eyes; and he says he can see them as well with his eyes shut, as with them open. So also in translating. The subject stands before his eyes in print, but it matters not whether his eyes are open or shut; he can see as well one way as the other.

"Smith describes an angel as having the appearance of 'a tall, slim, well-built, handsome man, with a bright pillar upon his head.' The devil once, he says, appeared to him in the same form, excepting

upon his head he had a 'black pillar,' and by this mark he was able to distinguish him from the former.

"It passes for a current fact in the Mormon church, that there are immense treasures in the earth, especially in those places in the state of New-York from whence many of the Mormons emigrated last spring: and when they become sufficiently purified, these treasures are to be poured into the lap of their church; to use their own language, they are to be the richest people in the world. These treasures were discovered several years since, by means of the dark glass, the same with which Smith says he translated the most of the Book of Mormon. Several of those persons, together with Smith, who were unsuccessfully engaged in digging and searching for these treasures, now reside in this county, and from themselves I received this information."

Having reached the Missouriaa El Dorado, Mr. Booth witnessed several important transactions.

"The laying of the foundation of Zion was attended with considerable parade, and an ostentatious display of talents, both by Rigdon and Cowdery. The place being designated as the site where the city was to commence, on the day appointed we repaired to the spot, not only as spectators, but each one to act the part assigned him in the great work of laying the foundation of the 'glorious city of New Jerusalem.' Rigdon consecrated the ground, by an address, in the first place, to the God whom the Mormons profess to worship; and then making some remarks respecting the extraordinary purpose for which we were assembled, prepared the way for administering the oath of allegiance to those who were to receive their 'everlasting inheritance' in that city. He laid them

under the most solemn obligations to constantly obey all the commandments of Smith. He enjoined it upon them to express a great degree of gratitude for the free donation, and then, as the Lord's vicegerent, he gratuitously bestowed upon them that for which they had paid an exorbitant price in money. These preliminaries being ended, a shrub oak, about ten inches in diameter at the butt, the best that could be obtained near at hand, was prostrated, trimmed, and cut off at a suitable length: and twelve men, answering to the twelve apostles, by means of handspikes, conveyed it to the place. Cowdery craved the privilege of laying the corner-stone. He selected a small rough stone, the best he could find, carried it in one hand to the spot, removed the surface of the earth to prepare a place for its reception, and then displayed his oratorical power, in delivering an address, suited to the important occasion. The stone being placed, one end of the shrub oak stick was laid upon it; and there was laid down the first stone and stick, which are to form an essential part of the splendid city of Zion.

"The next day the ground for the temple was consecrated, and Smith claimed the honour of laying the corner-stone himself. Should the inhabitants of Independence feel a desire to visit this place, destined at some future time to become celebrated, they will have only to walk one half of a mile out of the town, to a rise of ground, a short distance south of the road. They will be able to ascertain the spot by the means of a sapling, distinguished from the others by the bark being broken off on the north and on the east side. On the south side of the sapling will be found the letter T., which stands for temple; and on the east side Zom! for Zomas; which Smith says is the original word for Zion. Near the foot of the sapling they will find a small stone covered over with bushes,

which were cut for that purpose. This is the corner-stone for the temple. They can there have the privilege of beholding the mighty work, accomplished by about thirty men, who left their homes, travelled one thousand miles, most of them on foot, and expended more than one thousand dollars in cash."

It appears that the eminent failure of this worse than Quixotic expedition, produced so great a dissatisfaction, as well nigh to have broken up the whole concern. The party started to return. Smith, in his pertinacious determination to be at the head of every thing, managed, when proceeding down the Missouri in a canoe, to run said craft "foul of a sawyer," thus exposing himself and his companions to a ducking. This untoward event, at the end of so many disappointments, brought on a serious quarrel.

"By the persuasion of Joseph, we landed before sunset, to pass the night upon the bank of the river. Preparations were made to spend the night as comfortably as existing circumstances would admit, and then an attempt was made to effect a reconciliation between the contending parties. The business of settlement elicited much conversation, and excited considerable feeling on both sides. Oliver's denunciation was brought into view; his conduct and equipage were compared to 'a fop of a sportsman;' he and Joseph were represented as highly imperious, and quite dictatorial; and Joseph and Sidney were reprimanded for their excessive cowardice. Joseph seemed inclined to arm himself, according to his usual custom, in case of opposition, with the judgments of God, for the purpose of pouring them, like a thunder-bolt, upon the rebellious elders; but one or two retorted, 'None

of your threats;' which completely disarmed him, and he reserved his judgments for a more suitable occasion. Finding myself but little interested in the settlement, believing the principles of discord too deeply rooted to be easily eradicated, I laid myself down upon the ground, and sunk into the arms of sleep, but was awakened at a late hour, to witness and consent to a reconciliation between the parties. The next morning Joseph manifested an aversion to risk his person any more upon the rough and angry current of the Missouri, and, in fact, upon any other river; and he again had recourse to his usual method of freeing himself from the embarrassments of a former commandment, by obtaining another in opposition to it. A new commandment was issued, in which a great curse was pronounced against the waters: navigating them was to be attended with extreme danger; and all the saints, in general, were prohibited in journeying upon them, to the promised land. From this circumstance, the Missouri river was named the river of Destruction. It was decreed that we should proceed on our journey by land, and preach by the way as we passed along. Joseph, Sidney, and Oliver were to press their way forward with all possible speed, and to preach only in Cincinnati; and there they were to lift up their voices, and proclaim against the whole of that wicked city. The method by which Joseph and Co. designed to proceed home, it was discovered, would be very expensive. 'The Lord don't care how much *money* it takes to get us home,' said Sidney. Not satisfied with the money they received from the bishop, they used their best endeavours to exact money from others, who had but little, compared with what they had; telling them, in substance, 'You can beg your passage on foot, but as we are to travel in the stage, we must have money.' You will find, sir, that the expense of these three

men was one hundred dollars more than three of our company expended, while on our journey home; and, for the sake of truth and honesty, let these men never again open their mouths, to insult the common sense of mankind, by contending for equality, and the community of goods in society, until there is a thorough alteration in their method of proceeding. It seems, however, they had drained their pockets, when they arrived at Cincinnati, for there they were under the necessity of pawning their trunk, in order to continue their journey home. Here they violated the commandment, by not preaching; and when an inquiry was made respecting the cause of that neglect, at one time they said they could get no house to preach in; at another time they stated that they could have had the court-house, had they stayed a day or two longer, but the Lord made it known to them that they should go on; and other similar excuses, involving like contradictions."

Respecting Rigdon's pretended conversion to Mormonism, Mr. Booth remarks,—

"Before he could fully embrace it, he must 'receive a testimony from God.' In order to this he laboured as he was directed by his preceptor, almost incessantly and earnestly in praying, till at length his mind was wrapped up in a vision; and, to use his own language, 'to my astonishment I saw the different orders of professing Christians passing before my eyes, with their hearts exposed to view, and they were as corrupt as corruption itself. That society to which I belonged also passed before my eyes, and to my astonishment it was as corrupt as the others. Last of all *that little man*, who brought me the Book of Mormon, passed before my eyes with his heart open, and it was as pure as an angel; and this was a testimony from God, that the Book of Mormon was

a divine revelation.' Rigdon is one who has ascended to the summit of Mormonism; and this vision stands as the foundation of his knowledge. He frequently affirms that these things are not a matter of faith with him, but of absolute knowledge."

CHAPTER VIII.

Zion established—Enthusiasm of the gathering to Missouri—Origin of difficulties—Mob law—Mutual provocations—Expulsion of Mormons from Jackson county—Revelations on the subject—Army of Zion—Essay at miracles—Exhibitions of valour—End of the campaign.

DURING the visit to Missouri, which has been described in the preceding chapter, Smith again issued what he pretended was a revelation from the Almighty. A part of this document is here inserted, as an explanatory key to subsequent events.

"*Zion, August* 3*d*, 1831.

"Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you; for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall follow after much tribulation; for after much tribulation cometh the blessing. Wherefore, the day cometh that ye shall be rewarded with much glory—the hour is not yet, but is nigh at hand; re-

member this, which I told you before, that you may lay it to heart, and receive that which shall follow.

"Behold, verily I say unto you, for this cause have I sent you—that ye might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come, and also that you might be favoured of laying the foundation, and bearing record of the land upon which the Zion of God shall stand. Behold, I the Lord hath spoken it, and that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither, and I have selected and chosen my servant Edward, and appointed unto him his mission in this land; but if he repent not of his sins, which is unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is given unto him, and it shall not be given again; and whosoever standeth in that mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just by the assistance of his counsellors, according to the laws of the kingdom, which were given by the prophets of God. Let no man break the laws of the land—wherefore, be subject to the powers that be, until he reigns, whose right it is to reign, and subdue all his enemies under his feet. Behold, the laws which ye have recorded from my hand are the laws of the church—in this light shall ye hold them forth. Behold, here is wisdom; and as I speak concerning my servant Edward, this land is the land of his residence, and those whom he hath appointed for his counsellors, and all the land of the residence of him whom I have appointed to keep my store-house. Wherefore, let them bring their families to this land, as they shall counsel between themselves and me; for, behold, it is not meet that I should command in

all things, for he that is compelled in all things is a slothful, and not a wise servant; wherefore, he receiveth no reward.

"And now I give unto you further directions concerning this land; it is wisdom in me that my servant Martin should be *an example* unto the church, in *laying his money before the bishop* of the church; and also, *this is the law* unto every man that cometh into this land to receive an inheritance, and he shall do with his money according as the law directs; and it is wisdom, also, that there should be lands purchased in Independence for the place of the store-house, and also for the house of the printing, and other directions concerning my servant Martin, of the Spirit that he may receive his inheritance as seemeth him good—and let him repent of his sins, for he seeketh praise of the world. Verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land, except they desire it through prayer only, as it shall be appointed unto them; for, behold, they *shall push the people together* from the ends of the earth; wherefore, assemble yourselves together, and he that is not appointed to stay in the land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent: and let them build up churches, inasmuch as the inhabitants of the earth will repent; and let there be an agent appointed, by the voice of the church. And I give unto my servant Sidney a commandment, that he shall write a description of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; and an epistle and a subscription unto all the churches, to obtain moneys to be put into the hands

of the bishop, to purchase lands for an inheritance for the children of God, of himself, or of the agent, as seemeth him good, or as he shall direct, for behold the Lord willeth that the disciples and the children of men should open their hearts, *even to purchase this whole region of country, as soon as time will permit;* behold, here is wisdom, lest they receive none inheritance, *save by the shedding of blood;* and let the work of the gathering be not by haste nor by flight, but let it be done as it shall be counselled by the elders of the church at the conference—according to the knowledge which they shall receive from time to time; and let my servant Sidney consecrate and dedicate this land, and the spot of the temple, unto the Lord; and let a conference meeting be called. And after that, let my servant Sidney and Joseph return, and also my servant Oliver with them, to accomplish the residue of the work which I have appointed unto them in their own land; and the residue as shall be ruled by the conference."

This communication was received with childish exultation by the Mormon leaders, who echoed and re-echoed the intelligence that "the Lord has given us this whole region of country,"—"this whole region of country is ours." Yet the very commandment informed them that they must purchase the land either by money, "as soon as time would permit," or by "the shedding of blood." Notwithstanding the disorder and hot haste with which Joseph and Sidney had returned to "their own land," yet their followers generally began to grow enthusiastic about locating themselves on their second eternal inheritance. Mr. Corrill says,—

"They had been commanded not to go up in haste, nor by flight, but to have all things prepared before them. Money was to be sent up to the bishop, and as fast as lands were purchased, and preparations made, the bishop was to let it be known, that the church might be gathered in. But this regulation was not attended to, for the church got crazy to go up to Zion, as it was then called. The rich were afraid to send up their money to purchase lands, and the poor crowded up in numbers, without having any places provided, contrary to the advice of the bishop and others, until the old citizens began to be highly displeased. They saw their county filling up with emigrants, principally poor. They disliked their religion, and saw also, that if let alone, they would, in a short time, become a majority, and, of course, rule the county. The church kept increasing, and the old citizens became more and more dissatisfied, and from time to time offered to sell their farms and possessions, but the Mormons, though desirous, were too poor to purchase them.

"The feelings of the people became greatly exasperated, in consequence of the many falsehoods and evil reports that were in constant circulation against the church.

"Thus matters grew worse and worse, until the people arose in their fury. On the 20th day of July, 1833, the citizens met at the court-house, in Independence, and appointed a committee, who called upon six or seven of the leading Mormons, and required them to shut up all their work-shops, their store, and their printing-office, and agree to leave the county. The Mormons required time to give them an answer; but they would grant only fifteen minutes. The Mormons then refused to comply with their proposals, and the committee then returned to the court-house, where the people were assembled,

and related to them the answer of the Mormons. They then took a vote to demolish the printing-office, which they did immediately, and tarred and feathered the bishop and two or three others, and appointed the 23d to meet again and carry on the work of destruction. The day arrived, and the people met, several hundred in number, and plainly manifested a full determination to carry on the work of destruction: some four or five of the leading Mormons offered their lives if they would spare the church, but they answered 'no, every man should answer for his own life, or leave the county.'

"The Mormons agreed to leave, and this appeased their wrath for that time. A part were to leave in January, and a part in the spring. This agreement having been made in duress, the Mormons considered it illegal, and not binding, and supposed that the governor, or authorities, would protect them, if applied to, and not suffer them to be driven off in that manner.

"Here let me remark, that up to this time the Mormons had not so much as lifted a finger, even in their own defence, so tenacious were they for the precepts of the gospel,—'turn the other cheek.'

"Between two and three months passed off in peace, when, toward the last of October, a petition was drawn up and circulated in the church, praying the governor for protection; but he said we must appeal to the civil law for redress. This we tried, but found it of no use, for as soon as the people found out that we had petitioned the governor for protection, and that we were about to appeal to the law for redress, they became very angry, and again commenced hostilities. The Mormons then began to prepare for self-defence, but were badly armed. The citizens would collect together, and by night commit depredations on the Mormons, by pulling down their houses, whipping the men, &c., until some time about the

fourth of November, 1833, a conflict took place, in which three or four persons were killed, and others wounded. This took place above Blue, eight or nine miles from Independence, and the news reached Independence a little after dark; at which time six or eight of the Mormons were undergoing a sham trial, under a pretence of law; but this news produced such confusion in the court-house, and the people became so angry, that the court was obliged to shut up the prisoners in the jail, to keep them from being murdered. The people continued to gather from different parts of the country, and such was the wrath and determination manifested, that before light the next morning, the Mormon leaders agreed, for themselves and the church, to leave the county. Lyman Wight, who lived above Blue, eight or ten miles distant, on hearing that several Mormons were in jail without just cause, and supposing they intended to take their lives, gathered up about one hundred and fifty men, partly armed, and marched to Independence; but on learning that the Mormons had agreed to leave the county, they conceded to the same, and gave up their arms,—fifty-two guns, a pistol and a sword,—which Col. Pitcher and others faithfully agreed to deliver up, as soon as they had left the county; but this they afterward refused to do, although required to do so, by a written order from the governor, and the Mormons have never received the guns, nor an equivalent for them, to this day.

"They all left Jackson county in the course of three or four weeks. Some went to Van Buren county; some to the eastward; but the major part went to Clay county, where they were received in a hospitable manner. They were not suffered to return to Jackson county, even to settle up their business.

"During all these difficulties the Mormons were

accused of many crimes. This, of course, was necessary for an excuse; but the people of Jackson well know, that up to that time, the Mormons had not been guilty of crime, nor done any thing whereby they could criminate them by the law: and, in my opinion, the stories originated in hatred toward the Mormon religion, and the fear entertained of their overrunning and ruling the county.

"The people of Clay gave the Mormons employment, and paid them good wages; and by their industry they made themselves comfortable, with the exception of some families that found it difficult to get shelter. The number driven out was about twelve hundred.

"Some time in the winter of 1833, and 1834, the governor ordered the criminal acts of the people to be complained of, and laid before the grand jury of Jackson county. For this purpose, he ordered Captain Atchinson, with his company of Liberty Blues, to guard the witnesses over to the trial, which he did, much to the satisfaction of the witnesses. The governor also requested the attorney general to go and assist; but, after getting there, and seeing the situation of things, and the spirit of the people, he advised the witnesses to go home, and not try to do any thing about it, for they would be unable to get justice. They took his advice, and returned with the guard."

The events alluded to in the last paragraph were of such importance as to require a little more minuteness of detail. We give below a few extracts of the revelation which was thereupon issued, in the form of a handbill, from the Mormon press at Kirtland. The first paragraph intimates, that what we would fain consider as an unprovoked, as well as an unpardonable persecution, was in fact a visitation suffered by

Heaven, in consequence of their transgressions. Verily, this was the "unkindest cut of all," to denounce the poor Mormons for the natural results of a delusion so industriously instilled into their minds. The only shadow of an apology we have been disposed to extend to those who opposed them, in defiance of the laws, grows out of what appears to be the natural spirit and legitimate practice of Mormonism; and, of course, is chargeable upon its authors, not its victims.

Trained as the Mormons had been to anathematize all who questioned the pretensions of their prophet; and boasting, as they were wont, of increasing power and anticipated dominion, we cannot easily suppose their course to have been conciliating or commendable. Yet many of them had the apology of knowing no better, and all the example of their superiors for such offensive conduct: but notwithstanding this, the very instigators of their folly could point out their own followers as obnoxious to divine judgments.

REVELATION.

"Verily, I say unto you, concerning your brethren who have been afflicted and persecuted and cast out from the land of your inheritance,—I the Lord hath suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

"Verily, I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full.

"And behold, there *is none other place* appointed, *neither shall there be any other place* appointed than that which I have appointed for the work of gathering my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

"Therefore get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of my house and possess the land.

"Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto all the places which I have appointed: nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of

the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

"Now, verily, I say unto you, let all the churches gather together all their moneys; let these things be done in their time—be not in haste; and observe to have all things prepared before you. And let honourable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries, when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them; in this way they may establish Zion."

This document produced a great sensation throughout the ranks of Mormonism. The priests carried copies of it to all their congregations, some of which are said to have been sold for one dollar each. It was equivalent to a declaration of war, and the expedition growing out of it deserves distinction in history, as the first Mormon crusade. We should hardly think of adding the following particulars, had they not been already drawn up to our hand by Mr. Howe, on the authority of an eye witness, one of the sharp-shooters mentioned below.

"Old muskets, rifles, pistols, rusty swords, and butcher-knives were soon put in a state of repair, and scoured up. Some were borrowed, and some were bought, on a credit, if possible, and others were manufactured by their own mechanics. The 1st of May following being finally fixed upon, as the time of setting out on the crusade, 'my warriors,' which were scattered in most of the eastern and northern states, previous to that time, began to assemble at the quar-

ters of the prophet, in Kirtland, preparatory to marching. Several places further west were also selected for rendezvous, to those living in that direction. All the faithful pressed forward; but the services of some were refused by the prophet, in consequence of their not being able, from their own resources, to furnish some instrument of death, and five dollars in cash.

"On the second day of their march, they arrived at New Portage, about forty miles distant, where about one hundred more fell into the ranks. Here the whole were organized into bands of fourteen men, each band having a captain, baggage wagon, tents, &c. Just before leaving this place, Smith proposed to his army that they should appoint a treasurer to take possession of the funds of each individual, for the purpose of paying it out as he should think their necessities required. The measure was carried, without a dissenting voice. The prophet was nominated and voted in as treasurer, no one, of course, doubting his right. After pocketing the cash of his dupes, the line of march was resumed, and a white flag raised, bearing upon it the inscription of 'PEACE,' written in red.

"Somewhere on their route a large black snake was discovered near the road, over five feet in length. This offered a fair opportunity for some of the company to try their skill at miracles, and Martin Harris took off his shoes and stockings, to 'take up serpents,' without being harmed. He presented his toes to the head of the snake, which made no attempt to bite; upon which Martin proclaimed a victory over serpents: but passing on a few rods further, another of much larger dimensions was discovered, and on presenting his bare foot to this one also, he received a bite in the ankle, which drew blood. This was imputed to his want of faith, and produced much merriment to the company.

"A large mound was one day discovered, upon which General Smith ordered an excavation to be made into it: and about one foot from the top of the ground, the bones of a human skeleton were found, which were carefully laid out upon a board, when Smith made a speech, prophesying or declaring that they were the remains of a celebrated general among the Nephites, mentioning his name, and the battle in which he was slain, some fifteen hundred years ago. This was undoubtedly done to encourage the troops to deeds of daring, when they should meet the Missourians in battle array.

"On arriving at Salt Creek, Illinois, they were joined by Lyman Wight and Hyrum Smith, (brother of the prophet,) with a reinforcement of twenty men, which they had picked up on the way. Here the grand army, being fully completed, encamped for the space of three days. The whole number was now estimated at two hundred and twenty, *rank and file*. During their stay here, the troops were kept under a constant drill of manual exercise with guns and swords, and their arms put in a state of repair—the prophet became very expert with a sword, and felt himself equal to his prototype Coriantumr. He had the best sword in the army, an elegant brace of pistols, which were purchased on a credit of six months, a rifle, and four horses. Wight was appointed second in command, or fighting general, who, together with the prophet, had an *armour bearer* appointed, selected from among the most expert tactitians, whose duty it was to be in constant attendance upon their masters with their arms. The generals then appointed a new captain to each band, organized two companies of rangers, or *sharp-shooters*, to act as scouts or flankers, when they should arrive upon the field of carnage. After this they *dubbed* themselves the '*army of Zion*,' and Hyrum Smith was chosen to carry the

flag, which he kept unfurled during the remainder of the march.

"The march of the grand army was then resumed for two or three days, when it was agreed to spend half a day in a sham fight. For this purpose four divisions were formed, and took positions, and went to work, agreeably to the most approved forms of Bonaparte, Black Hawk, Coriantumr, or Shiz. After coming to close quarters, however, all discipline was lost sight of, and each one adopted a mode agreeable to his taste. Some preferred the real British *push* with the bayonet, some the old Kentucky dodging from tree to tree, while others preferred the Lamanite mode of tomahawking, scalping, and ripping open the bowels. The final result was, that several guns and swords were broken, some of the combatants wounded, and each one well pleased with his own exploits.

"After crossing the Mississippi, spies on horseback were kept constantly on the look out, several miles in front and rear. The prophet went in disguise, changing his dress frequently, riding on the different baggage wagons, and, to all appearance, expecting every moment to be his last. Near the close of one day they approached a prairie, which was thirty miles in extent, without inhabitants. Here an altercation took place between the two generals, which almost amounted to a mutiny. The prophet declared it was not safe to stay there over night, as the enemy would probably be upon them. General Wight totally refused to enter the prairie, as they would not be able to find water, or to build a fire to cook their provisions, besides the great fatigue it would cause the troops. Smith said he would show them how to eat raw pork. Hyrum said he knew, by the Spirit, that it was dangerous to stay there. The prophet finally exclaimed, 'Thus saith the Lord God, March

on:' this settled the matter, and they all moved on about fifteen miles, and thinking themselves out of danger, they encamped beside a muddy pool.

"Here the controversy was again renewed between the two generals. Smith said 'he knew exactly when to pray, when to sing, when to talk, and when to laugh, by the Spirit of God; that God never commanded any one to pray for his enemies.' The whole seemed much dissatisfied, and came nigh breaking out into open mutiny.

"The prophet had, besides his other weapons, a large bull dog, which was exceedingly cross during the nights, and frequently attempted to bite persons stirring about. One of the captains, (a high priest,) one evening, declared to the prophet that he would shoot the dog, if he ever attempted to bite *him*. Smith replied, 'that if he continued in the same spirit, and did not repent, the dog would yet eat the flesh off his bones, and he would not have the power to resist.' This was the commencement of a controversy between the prophet and his high priest which was not settled till some time after their return to head quarters, in Kirtland, when the former underwent a formal trial on divers serious charges, before his priests, honourably acquitted, and the latter made to acknowledge that he had been possessed of several devils for many weeks. The dog, however, a few nights after the controversy commenced, was shot through the leg by a sentinel, near the prophet's tent, and died instantly.

"When within twelve miles of Liberty, Clay county, Mo., the 'army of Zion' was met by two gentlemen, who had been deputed by the citizens of another county, for the purpose of inquiring into the motive and object of such a hostile and warlike appearance upon their borders. These gentlemen openly warned the military band and their prophet to desist from

their intended operations, and leave the settlement of their difficulties with the people of Jackson county, in other hands—advised them to be very careful what they did and said, as the citizens of not only Jackson, but some of the adjacent counties, were very much enraged and excited, and were fully determined to resist the first attempt upon them by an armed force from other states. A few hours after this, the prophet brought out a revelation, for the use of his troops, which said, in substance, that 'they had been tried, even as Abraham was tried, and the offering was accepted by the Lord; and when Abraham received his reward, they would receive theirs.' Upon this the war was declared to be at an end. A call for volunteers, however, was made, to take up their abode in Clay county, when about one hundred and fifty turned out. The next day they marched to Liberty, and each man received an *honourable* discharge, under the signature of General Wight. The army then scattered in different directions, some making their way back from whence they came, the best way they could, begging their expenses from the inhabitants. The prophet and his chief men, however, had plenty of money, and travelled as gentlemen do."

CHAPTER IX.

Theological studies—Book of Doctrines and Covenants—The name of Latter-day Saints adopted—Speculation in mummies—*Manuscript* of Abraham—Authorities of the church—Description of the temple—Closing scenes in Ohio.

WE now return to consider the progress of things at Kirtland, in connection with which we

shall note several particulars respecting the organization and discipline of the Mormon church.

"In the fall, and early part of the winter of 1835, the elders gathered in to Kirtland, to the number of three or four hundred, who remained there through the winter. Schools were instituted for the use of the elders and others. Some studied grammar and other branches: they also employed the Hebrew teacher, Mr. Seixas, who gave them much insight, in a short time, into that language. They had been previously commanded to seek learning, and study the best books, and get a knowledge of countries, kingdoms, languages, &c., which inspired them with an extravagant thirst after knowledge."

About this period a theological class was formed, which was instructed by a series of lectures. These lectures, six in number, are imbodied in the Book of Doctrines and Covenants, together with the current revelations received up to that time; and also their general discipline, as compiled by a committee. The former constitute their principal body of divinity. Each of the six is upon the subject of faith. Into faith every thing else is resolved. Even the Deity is said to work only by faith! "Faith is the principle of power: it is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things."

Very few references are made in them to the Book of Mormon; and save some peculiar expressions, which are often repeated, such as, "Whose course is one eternal round," the reader

would scarcely know that these lectures had any thing to do with Mormonism.

Whenever any quotation from Scripture is introduced, these words are added, (new translation.) Said new translation, or, as it has been fitly denominated, *alteration* of the Bible, was made by Smith and Rigdon a long time since, but has not yet been published entire. From the specimens before us, it would appear that they did not take the trouble to transcribe the whole text, and examine every word critically, like other translators, of which, by the way, neither of them is capable; but they have only meddled with such passages as relate, in some way, to their peculiar views. These they have, with a ruthless hand, paraphrased, substituted, or interpolated, as suited them best. The publication of this new translation (!) is still deemed an object of importance with the Mormons. The plain word of truth gives no countenance to their vagaries; and hence, doubtless, when they get sufficient funds to publish the *work*, we shall, in addition to the Mormon Bible, have the HOLY BIBLE MORMONIZED! Query. What corrections will be made in those numerous passages which the writer of the Book of Mormon has plagiarised from the common version of the Scriptures?

If it were our desire to exhibit the ridiculous, it would only be necessary to copy some of the pretended revelations recorded in the Book of Doctrines and Covenants. But we forbear; observing, that this book appears to have never

been designed for any but the initiated; and, recently, strenuous efforts have been made to suppress it entirely. The next edition will probably be revised and modified to suit the times. Many peculiarities of the system have, from the first, been guarded as mysteries; and yet when the prophet or his head men converse with "outside barbarians," the latter are sadly belaboured for their ignorance of Mormon technicalities.

For several years no other name was used to designate this sect, than that which they naturally derived from their new Bible. It was not until about the time the "army of Zion" set out for Missouri, that this redoubtable church deemed it necessary, at once, to christen and to canonize themselves. In accomplishing this, they departed from their usual order.

Express revelations had hitherto been received, forbidding them to chew tobacco—to feed corn to their horses—and directing explicitly in other insignificant matters: but now that a cognomen is to be selected for this peculiar people, they are left entirely to human counsel.

Mr. Howe says,—

"On the morning of their departure, a meeting was assembled, and proceeded to business, after the manner of the world, by appointing the prophet *chairman*, and Cowdery *secretary*. Whereupon Rigdon moved that they hereafter assume the title and name of the 'Church of the Latter-day Saints,' discarding the name of *Mormonite*, which they began to consider

rather a reproach. This was carried unanimously, of course. What their particular object was in the movement, at that crisis, we have not been able to understand, unless it was for the purpose of denying, in the most positive terms, as they passed through the country, that they were Mormonites, thereby deceiving the people as to their true character, objects, and intentions."

On a certain occasion they purchased, for what especial object we are not certified, four Egyptian mummies. One of these Smith is said to have ascertained to be Pharaoh's daughter! Accompanying these "subjects" was a specimen of Egyptian hieroglyphics, on a roll of papyrus. This "writing" the prophet roundly asserts to be "a manuscript of old Abraham;" and by means of it he professes to interpret Scripture, particularly the writings of Moses, as though Abraham had lived at a proper period for preparing a gloss on the Pentateuch!

It may seem incredible to many that such palpable absurdities should be gravely asserted by any human being. The writer is prepared, in this instance, to add his personal testimony, having heard this assertion from the lips of the prophet. On presuming to ask what evidence there was that the record in question was made by Abraham, said prophet seemed moved with anger. One of his obsequious followers, knowing the infirmities of his ghostly guide, replied for him: "Evidence enough, sir: why, if you could only see it you would not doubt: there is old Abraham himself all pictured out!" Pre-

sident Joseph soon deigned to add, "Besides, papyrus has never been *manufactured* since Abraham's day!"

Now, when such contradictory falsehoods can be unblushingly put forth, and implicitly believed as truth, we ask, what outrage may not be perpetrated upon the human understanding?

The discipline and ecclesiastical polity of the Mormon church are thus summed up by Mr. Corrill.

"There are in the church two priesthoods. First, the Melchisedec, or high priesthood, also called the greater priesthood; second, the Aaronic, or lesser priesthood. In the first, or Melchisedec priesthood, were ordained high priests and elders; in the second were ordained priests, teachers, and deacons. Each different grade chose one of its number to preside over the rest, who was called president, and whose duty it was to call together those over whom he presided, at stated times, to edify one another, and receive instruction from him. The first, or high priesthood, was to stand at the head of, and regulate the spiritual concerns, of the church; the second, or lesser priesthood, was to administer in the ordinances, and attend to the temporal concerns of the church. Three of the high priests were chose and set apart by the church to preside over all the churches, of that order, in all the world, and were called presidents, and constituted what is called the first presidency. Joseph Smith, Jr., Sidney Rigdon, and Hyrum Smith, are the persons at present. The church that was to be established in Jackson county was called Zion, the centre of gathering, and those established by revelation, in other places, were called stakes of

Zion, or stakes; hence the stake at Kirtland, the stake at Far West, the stake at Adamondiamon, &c. Each stake was to have a presidency, consisting of three high priests, chosen and set apart for that purpose, whose jurisdiction was confined to the limits of the stake over which they took the watch care. There was also to be a high council, consisting of twelve high priests, established at each stake, also a bishop, who stood at the head of the lesser priesthood, and administered in temporal things; he had two counsellors who, with himself, formed a court to try transgressors. If two members had a difficulty, they were to settle it between themselves, or by the assistance of another, according to the Scriptures: but if they could not do this, then it went before the bishop's court for trial; but if either party was dissatisfied with the bishop's decision, he could appeal it to the high council. There was also a travelling high council, consisting of twelve high priests, called the twelve apostles, or THE TWELVE, whose duty it was to travel and preach the gospel to all the world. They were also to regulate the church in all places where it was not properly organized. One of their number presided over the rest in their councils. There were other bodies formed, called the seventies, consisting of seventy elders each, (not high priests,) seven of whom presided over the rest in their councils. These seventies were to travel and preach in all the world, under the direction of the twelve, who were to open or lead the way, and then call upon the seventies for assistance. There were three of these bodies formed, called the first, second, and third seventies. The first presidency, the high council, the twelve, and each of the seventies, were equal in power, that is to say, each had a right to discipline their own members, and transact other business of the church within their calling, and a decision

of either one of these bodies, when in regular session, could not be appealed from to any other, for one had no right or power to reverse or overthrow the judgment or decision of the other, but they could all be called together and form a conference, consisting of all the authorities, to which an appeal could be taken from either one, and the decision reversed. These were the regular constituted authorities of the church; but, besides this, Smith and Rigdon taught the church that these authorities, in ruling or watching over the church, were nothing more than servants to the church, and that the church, as a body, had the power in themselves to do any thing that either or all of these authorities could do; and that if either or all of these constituted authorities became deranged or broken down, or did not perform their duty to the satisfaction of the church, the church had a right to rise up in a body and put them out of office, make another selection, and reorganize them, and thus keep in order, for the power was in the people, and not in the servants. The high priests, elders, and priests, were to travel and preach, but the teachers and deacons were to be standing ministers to the church. Hence, in the last organizing of the church, each branch of the church chose a teacher to preside over them, whose duty it was to take particular charge of that branch, and report from time to time to the general conference of elders, which was to be held quarterly. For some time after the commencement of the church an elder might ordain an elder, priest, teacher, or deacon, when and where he thought proper; but, after stakes were planted, and the church became organized, they established a rule that none should be ordained without consent of the church or branch that he belonged to; neither should any man be placed over a branch or take charge of it, without consent of the same."

The office of bishop is more fully described by Mr. Booth.

"His business is to superintend the SECULAR concerns of the church. He holds a deed of the lands, and the members receive a writing from him, signifying that they are to possess the land as their own, so long as they are obedient to Smith's commandments. The bishop is, in reality, the vicegerent of Smith, and those in coalition with him; and holds his office during their will and pleasure."

The reader may be anxious to know what kind of sacrifices were offered at Kirtland, to render so many PRIESTS necessary; but we are uninformed. The same crude fancy that in the above regulations has jumbled up the priesthoods of Melchisedec and Aaron, apostles, high priests, and elders together, also designed the first Mormon temple, which was built in Kirtland, at an expense of forty thousand dollars. As the corner-stone of a similar edifice has been recently laid at Nauvoo, their present gathering-place, it may not be uninteresting to put on record here the glory of the former house. It has been thus described:—

"This house was eighty feet by sixty; and fifty-seven feet high to the top of the wall. It was divided into two stories, each twenty-two feet high, and arched over head. Ten feet were cut off from the front end by a partition, and used as an entrance; also containing the stairs. This left the main room fifty-five by sixty-five in the clear, both below and above. In each of these rooms were built two pulpits, one in each end. Each pulpit consisted of four

different apartments; the fourth standing on a platform raised a suitable height above the floor; the third stood directly behind, and elevated a little above the fourth; the second in rear of and elevated above the third; and so was the first above the second. Each of these apartments was just large enough, and rightly calculated to receive three persons; and the breast-work in front of each of these three last mentioned was constituted of three semi-circles, joining each other, and finished in good style. The fourth, or lower one, was straight in front, and had a table-leaf attached to it, that could be raised at pleasure, for the convenience of administering the sacrament, &c. These pulpits were alike in each end of the house, and one was for the use of the Melchisedec, or high priesthood, and the other for the Aaronic, or lesser priesthood. The first, or higher apartment, was occupied by the first presidency over all the church; the second apartment, by the president of the high priests and his two counsellors; the third, by three of the high priests; and the fourth, by the president of the elders and his two counsellors. The highest apartment of the other pulpit was occupied by the bishop of the church and his two counsellors; the next by the president of the priests and his two counsellors; the third by the president of the teachers and his two counsellors; and the fourth by the president of the deacons and his two counsellors. Each of these apartments had curtains hanging from the ceiling, over head, down to the top of the pulpit, which could be rolled up or dropped down at pleasure; and, when dropped down, would completely exclude those within the apartment from the sight of all others. The room itself was finished with slips and seats, so calculated that, by slipping the seats a little, the congregation could change their faces toward either pulpit they chose, for in some cases the

high priesthood would administer, and in other cases the lesser would. The room was also divided into four apartments, by means of curtains hanging from the ceiling, over head, down to the floor, which could be rolled up at pleasure, so that the room could be used all in one, or divided into four rooms, and used for different purposes. Thus the house was constructed to suit and accommodate the different orders of priesthood and worship peculiar to the church."

When this edifice was sufficiently completed, a solemn assembly was convoked.

When the temple was so far finished as to be ready for the "solemn assembly," in which they were to purify their bodies with water, wash each other's feet, and anoint each other with oil, pronouncing mutual blessings on each other during the performance, there was found to have accumulated against it a debt of fifteen or twenty thousand dollars.

"As the house had been built by faith, as they termed it, they must now continue their faith, and contrive some means to pay the debt. Notwithstanding they were deeply in debt, they had so managed as to keep up their credit, so they concluded to try mercantile business. Accordingly, they ran in debt in New-York, and elsewhere, some thirty thousand dollars for goods, and, shortly after, some fifty or sixty thousand more, as I was informed: but they did not fully understand the mercantile business, and, withal, they suffered pride to arise in their hearts, and became desirous of fine houses, and fine clothes, and indulged too much in these things, supposing, for a few months, that they were very rich. They also spent some thousands of dollars in building a steam mill, which never profited them any thing. They

also bought many farms at extravagant prices, and made part payments, which they afterward lost, by not being able to meet the remaining payments. They also got up a bank, for which they could get no charter, so they issued their paper without a charter, and, of course, they could not collect their pay on notes received for loans, and, after struggling with it awhile, they broke down.

"During their mercantile and banking operations, they not only indulged in pride, but also suffered jealousies to arise among them, and several persons dissented from the church, and accused the leaders of the church with bad management, selfishness, seeking for riches, honour, and dominion; tyrannizing over the people, and striving constantly after power and property. On the other hand, the leaders of the church accused the dissenters with dishonesty, want of faith, and righteousness; being wicked in their intentions, guilty of crimes, such as stealing, lying, encouraging the making of counterfeit money, &c.; and this strife or opposition arose to a great height, so that, instead of pulling together as brethren, they tried every way in their power, seemingly, to destroy each other; their enemies from without rejoiced at this, and assisted the dissenters what they could, until Smith and Rigdon finally were obliged to leave Kirtland, and, with their families, they came to Far West, in March or April, 1838."

By comparing the above statements of Mr. Corrill with those of a gentleman residing near the spot, we shall be able to understand the circumstances under which the Mormons abandoned their first "eternal inheritance." "The closing scenes of Mormonism here were truly revolting and extraordinary, exhibiting as much black-hearted villany as was ever concocted and acted

out by any set of men under any circumstances, while for every new scheme of knavery, they had a 'Thus saith the Lord,' in the shape of a revelation from Smith. I will only glance at a few particulars.

"In 1836 they formed among themselves several large mercantile firms, the prophet, of course, being a partner in each; and contrived, by means of falsehood and deception, to procure goods in Buffalo and New-York, to the amount of more than thirty thousand dollars. With these the prophet and his priests rigged themselves out in the most costly apparel, at the top of the fashions.

"Subsequently they had a revelation commanding them to establish a 'bank, which should swallow up all other banks.' This was soon got into operation on a pretended capital of four millions of dollars, made up of real estate round about the temple. By means of great activity, and an actual capital of about five thousand, they succeeded in setting afloat from fifty to one hundred thousand dollars. This concern was closed up, after flourishing three or four weeks. During this period, the land speculation had been fully entered into by the gang. They contracted for nearly all the land within a mile and a half of the temple, laid it out into city lots, and proceeded with the operation of buying and selling lots to one another at the most extravagant prices.

"But their career was soon brought to a close. Suits were instituted against them under the laws against private banking, and Smith and

Rigdon were fined one thousand dollars each. Their printing establishment, with a large quantity of books and paper, was taken and sold to pay the judgment. On the same night the whole was consumed with fire, set by the Mormons. This was followed by the flight of the prophet and his head men for Missouri, and a general breaking up of the establishment in this quarter. Not being willing to leave their temple in the hands of the 'infidels,' they made several attempts to fire it, and actually burnt down a small Methodist chapel standing but a few rods distant, expecting it would communicate to the temple. After leaving, the prophet sent a message to his followers, making known to them that it was the Lord's will that they should immediately depart for the west, to escape the plagues with which the place was to be visited."

CHAPTER X.

Progress of events in Missouri—Inflammatory preaching—Secret society—Hostilities—War of extermination—Cruelties inseparable from such an order—Trial of the leaders—Testimony before the court of inquiry—Charged as ex parte.

THE history of the Mormon difficulties and persecutions in Missouri has already been spread before the community in various forms. It will therefore only be expected of us to give a brief summary of the events which took place, in order to preserve their connection, and to

show their bearing. After all that we have read on this subject, we prefer the authority of Mr. Corrill, and shall, to some extent, make use of his words.

That gentleman was personally involved in most of the scenes described, and therefore must have known what actually took place. Writing, as he did, at once for his Mormon friends, and for the people of Missouri, he may be supposed to have stated the facts correctly, and free from the bias which has been given to some of the accounts on either side.

For several years the Mormons had been rapidly settling in Clay county, where they had been received on their expulsion from Jackson. A portion of the people there also began to grow uneasy lest they should be overrun with the new sect. Without any sufficient provocation, these persons continued to stir up excitement, and the Mormons began to prepare for self-defence. At length the more rational part of the citizens saw that bloodshed would follow, unless something was done. They accordingly appointed a committee, who called upon the Mormons to meet them in conference. This was done, and the latter agreed to leave the county, the committee assisting them to procure a new place of residence. A place was found in the territory of Ray county, since organized into that of Caldwell; the people of the vicinity consenting to the arrangement.

"The Mormons purchased great quantities of land in Caldwell county, made improvements, and their

works plainly show that they were industrious, though they laboured under many disadvantages, on account of their poverty and former difficulties. Many of them were obliged to seek labour in the neighbouring counties for their bread. The people gave them employment, and many of them also borrowed money, to purchase lands with. Friendship began to be restored between them and their neighbours, the old prejudices were fast dying away, and they were doing well, until the summer of 1838.

"Many of the church had settled in Davies county, and, to all appearance, lived as peaceably with their neighbours as people generally do; but not long after Smith and Rigdon arrived in Far West, they went to Davies county and pitched upon a place to build a town. L. Wight was already on the ground with his family. They laid out a town, and began to settle it pretty rapidly; Smith gave it the name of Adamondiamon, which he said was formerly given to a certain valley, where Adam, previous to his death, called his children together and blessed them. The interpretation in English is, 'The valley of God, in which Adam blessed his children.' Many of the church became elated with the idea of settling in and round about the new town, especially those who had come from Kirtland, as it was designed more particularly for them. This stirred up the people of Davies in some degree; they saw that if this town was built up rapidly, it would injure Gallatin, their county seat, and also that the Mormons would soon overrun Davies, and rule the county, and they did not like to live under the laws and administration of 'Jo Smith.' Lyman Wight also would frequently boast in his discourses of what they would do if the mob did not let them alone,—they would fight, and they would die upon the ground, and they would not give up their rights, &c., when, as yet, there was no mob. But

this preaching inspired the Mormons with a fighting spirit, and some of the other citizens began to be stirred up to anger."

Great difficulties had previously arisen among themselves, growing out of the various speculations into which the church had plunged; producing dissension, distrust, and recrimination. In order to pay the debts in New-York and elsewhere, many of the church in Kirtland turned out their farms, and stripped themselves of property, taking orders on the bishop in Far West, and in their poverty following Smith and Rigdon as soon as they could.

Various attempts had been made to reconcile the mutual grievances and animosities, but without entire satisfaction. The dissenting and accused party at length withdrew.

"Notwithstanding the dissenters had left the church, yet the old strife kept up, and Smith and Rigdon, with others, complained much of the ill treatment they had received from the dissenters and others; they said they had been persecuted from time to time with vexatious lawsuits; that mobs had arisen up against them, time after time; that they had been harassed to death, as it were, for seven or eight years, and they were determined to bear it no longer, for they had rather die than suffer such things; and it was the will of God that the saints should fight their death rather than suffer such things; that if the church would be united, and exercise faith in God, he would protect them, though their enemies were ever so numerous. But in order to get protection and favour from God, they must become one, and *be perfectly* united in all things; cleanse themselves

from every kind of pollution, and keep the whole law of God; and, if they would do this, God would strengthen them against their enemies, his arm should be their arm, and the time was not far distant when, if they purified themselves properly, one should be able to chase his thousand, and two put ten thousand to flight.

"This kind of preaching was the chief topic of conversation all that summer, until many of the church became inspired with the belief that God would enable them to stand against any thing, even the state of Missouri, or the United States, if they should come in a mob.

"Some time in June, 1838, a few individuals began to form a society that should be agreed in all things. In order to this, they bound themselves under very close restrictions. As this society began to increase, they secretly entered into solemn covenants before God, and bound themselves under oath to keep the secrets of the society, and covenanted to stand by one another in difficulty, whether right or wrong, but said they would correct each other's wrongs among themselves. As the presidency stood next to God, or between God and the church, and was the oracle through which the word and will of God were communicated to the church, they esteemed it very essential to have their word, or the word of God through them, strictly adhered to. They therefore entered into a covenant, that the word of the presidency should be obeyed, and none should be suffered to raise his hand or voice against it; for, as they stood at the head of the church, it was considered no more than reasonable that they knew more of the will of God than any others did; consequently, all things must be in submission to them, and, moreover, all tattling, lying, and backbiting must be put down, and he that would not submit willingly, should be forced to it, or leave the county.

"Who first started this society I know not, but Doctor Samson Arvard was the most prominent leader and instructer, and was assisted by others. The first presidency did not seem to have much to do with it at first: they would, however, go into their meetings occasionally, and sanction their doings. Arvard was very forward and indefatigable in accomplishing their purposes, for he devoted his whole talents to it, and spared no pains; and, I thought, was as grand a villain as his wit and ability would admit of.

"How much he was assisted by the presidency I know not, but I thought that they stood as wire-workers behind the curtain. Be this as it may, they ran into awful extremes, for it seemed that they felt justified, and thought it was the will of God, to use any measures whatever, whether lawful or unlawful, to accomplish their purpose, and put down those that opposed them. In this they perverted the former belief and notions of the church; for the church always believed that judgments, pestilence, disease, famine, great troubles and vexations, were sooner or later to be poured out upon all the wicked, and cut them off in the course of time, and this, they supposed, would be done by God himself, and the object of gathering together was, that they might purify themselves, and stand in holy places appointed of God for that purpose, and thus escape these judgments. But now it began to be taught that the church, instead of God, or, rather, the church in the hands of God, was to bring about these things; and I was told, but I cannot vouch for the truth of it, that some of them went so far as to contrive plans how they might scatter poison, pestilence, and disease among the inhabitants, and make them think it was judgments sent from God. But here let me remark, that this was *known* only to some half dozen or so of the leaders,

and not to the church, nor even the great majority of this secret society.

"The church celebrated the fourth of July, by raising a liberty pole, on which they hoisted the American flag. They also formed a civil and military procession, and President Rigdon delivered an oration, containing the following and similar sentences: 'We take God to witness, and the holy angels to witness this day, that we warn all men, *in the name of Jesus Christ*, to come on us no more for ever. The man or the set of men who attempt it, do it at the expense of their lives; and that mob that comes on us to disturb us, there shall be between us and them a war of extermination, for we will follow them *till the last drop of their blood is spilled*, or else they will have to exterminate us; for we will carry the war to their own *houses*, and their own *families*, and one party or the other shall be utterly destroyed.'"

Not long after this, an affray occurred at an election which fanned the flame of discord on both sides. Thus mutual provocation and injury progressed, until open hostilities ensued. The excitement growing worse and worse, two or three hundred men assembled in Davies county, and appointed Doctor Austin, of Carroll, as their leader. The Mormons also collected at Adamondiamon, under L. Wight, ready for defence. Sentinels were kept out by both parties, who reconnoitered the country as they thought proper. A party of Austin's men fired on two Mormons, one of whom escaped, the other was taken prisoner.

The former sent to Richmond to procure sixty or eighty stands of arms. The wagon

conveying them broke down. The Mormons, getting news of this, sent ten men, who got possession of the arms, and made three prisoners. Five hundred militia were at length called out, and both these parties dispersed.

A little previous to this, the citizens of Carroll had held meetings, and resolved to drive the Mormons from that county. About three hundred persons collected for this purpose in Dewitt, and also appointed Doctor Austin for their commander.

The Mormons, though weak in that place, prepared for defence, under command of Col. Hinkle. About a hundred, including Smith and Rigdon, went from Far West to their assistance. This outbreak was at length quelled also by the militia. Both parties were now so deeply irritated, that the various rumours set afloat respecting one another's designs and movements, soon provoked exasperation. In cases like this, the greater amount of injury is almost invariably chargeable on the stronger party, although the weaker may not be guiltless. This we presume to have been true in the present instance. Nevertheless, there was a period in which the Mormons appear to have been the chief aggressors. They certainly took measures calculated greatly to lessen the sympathy naturally felt in their lot, as well as to aggravate the difficulties in which they were involved. There may have been palliating circumstances, but justice cannot fail to attribute this conduct, generally, to the extreme infatuation to which their minds

had been wrought up by the preaching and example of their leaders.

Returning from Carroll county in a state of highly excited feeling, Smith preached on Sunday, and requested a meeting of all the male members the next day.

"They accordingly met, and passed resolutions to the following effect:—All the members of the church should take hold and help; those who had been backward in carrying on the warfare should now come forward, and their property should be consecrated, so far as might be necessary, for the use of the army. If any man undertook to leave the place, and go to the enemy, he should be stopped and brought back, or lose his life. As soon as this meeting was over, they collected upon the public square, and called for volunteers. About two hundred were raised to go to Davies county. Others were raised to guard Far West. A company, called the Fur Company, was raised, for the purpose of procuring provisions, for pressing teams, and even men, sometimes, into the army in Caldwell. I now saw plainly that they had become desperate, and their career would soon end; for I knew that their doings would soon bring the people on them, and I dreaded the consequences. I would have been glad to have left the county with my family, but I could not get away; the decree was passed, and there was no other chance for me and the other dissenters but to pretend to take hold with the rest. I now understood that they meant to fall upon and scatter the mob wherever they could find them collected.

"I heard nothing from the leaders; but in the camp it was said that they meant not only to scatter the mob, but also to destroy those places that harboured them; that Gallatin and Millport were of that num-

ber; that the time had arrived for the riches of the Gentiles to be consecrated to the house of Israel, but they meant to confine themselves to the mob characters in their plunderings. They conjectured that mob after mob, as they termed it, would arise against them, which they would have to subdue, one after another, even till they should reach St. Louis, where Wight said he meant to winter. Many had the weakness to believe that God would enable them to do it.

"When they found no citizens gathered together against them, they ought to have been peaceable, and merely stood on the defensive; but they had become too desperate in feeling for that, and resolved to clear Davies county from every thing in the shape of what they called mobs, which they did effectually in the course of that and the next week. It appeared to me also that the love of pillage grew upon them very fast, for they plundered every kind of property they could get hold of, and burnt many cabins in Davies, some say eighty, and some say one hundred and fifty. They also went with a company to Livingston, and took a piece of ordnance, which had been brought there by the company that came from Carroll county.

"Far West, meanwhile, was well guarded, for they heard they were to be attacked by Captain Gilliam, with a company from the Platte. But he did not attempt it. They also heard that a company was coming from Buncum, and they organized a company of ten men, that were called the Destructionists, whose commander was called the Destroying Angel. Their business was to watch the movements of the citizens, and if they gathered in Buncum, and left the place for Far West, these Destructionists were to slip in behind them, and burn the place. So they were to do, it was said, by Richmond, or any other place that should turn out men to injure them. I believe they

never attempted to burn either place, though it was reported in Richmond that the time was set for them to burn that place, and many left it for a short time; but this, I think, was incorrect.

"Shortly after the Mormon troops came from Davies, they received news that a company was gathered on Crooked river, and that some of them had been to some houses on Log creek, in Caldwell, and ordered off the families, with severe threats if they were not gone by sunrise the next morning. They took away their arms, and, it was said, also burnt a wagon and a house, and took three men prisoners. On receiving this news, a company was fitted out to disperse them. Captain Fear-not (David W. Patten) commanded them. They went in the night to the house of Fields, on Crooked river, but not finding the company there, they proceeded to another place, and had not proceeded far till they met with a centinel, who hailed them, and, after a word or two, shot one of them down, and then ran to his company; but they followed him up in a hurry, and, after a fire or two, charged on the company, and soon dispersed them, and supposed they had killed several. They then gathered up a part of the plunder, and about thirty horses, and returned, leaving one of their men dead on the ground, though they did not miss him till they had got home. Three or four others were badly wounded, and Patten and one other died soon. One of the opposite party was killed, and others wounded.

"This battle produced great excitement among the people, and the Mormons found, in a day or two, that it was militia instead of a mob that they had assailed. Captain Bogart had collected a company, and got permission to guard Buncum, and was there encamped for that purpose when they fell on him. The excitement increased rapidly, and in a day or two the whole country, seemingly, was in arms."

Shortly after this a bloody scene ensued at a place called Hawn's Mill, in which two or three companies of militia are represented to have attacked, without provocation, a house in which a number of Mormons, men, women, and children, were assembled for shelter, of whom twenty or thirty were killed. On the 27th of October, 1838, while this state of things was pending, the governor of Missouri, L. W. Boggs, received information which induced him to issue to Gen. Clark orders, of which the following sentences are a part:—"The Mormons must be treated as enemies, and must be exterminated, or driven from the state, if necessary, for the public peace. If you can increase your forces, you are authorized to do so to any extent you may consider necessary." An army of several thousand men was soon under way to execute these orders. But happily, before any general attack occurred, proposals of peace were made by the officers in command, and accepted by the Mormons. Their fighting men, to the number of about five hundred, were to surrender themselves as prisoners. They were also required to sign a deed of trust, conveying all their property to five commissioners, who were to hold it in trust for the use of the creditors of the church, and to pay the damages and expenses of the war. The overplus, in case any thing remained, was to be refunded.

The prisoners were soon discharged, with the exception of fifty-three, who were detained for examination, before a criminal court of in-

quiry, at Richmond. Seven of these, the principal leaders, were put in irons. The result of this examination was, that thirty-six individuals were retained for trial, on the charges preferred. Those accused of treason and murder were confined in jail; the rest were admitted to bail. The accusation for murder was based on what was termed, Bogart's battle. We would willingly dismiss here this painful subject, with the remarks we have to make upon it: but inasmuch as the testimony recorded, at the above-mentioned criminal court of inquiry, having been submitted to the senate of the United States, has been published in a congressional document, we must, in justice to the reader, give an abstract of the same, together with an authorized (Mormon) account of the manner in which the court was conducted. The publication alluded to is entitled, "A document, showing the testimony given before the judge of the fifth judicial circuit of the state of Missouri, on the trial of Joseph Smith, Jr., and others, for high treason, and other crimes, against that state." It gives the names of fifty-three individuals, charged with the crimes of high treason against the state—murder, burglary, arson, robbery, and larceny. Among these names are those of Joseph Smith, Jr., Hyrum Smith, Sidney Rigdon, and Parley P. Pratt.

The first witness, introduced in this pamphlet, is Dr. Sampson Arvard, who had been a special teacher among the Mormons. He testifies, that a band was formed, among that people, denomi-

nated, at first, the Daughters of Zion; but, after that, the Danite band; the original object of which was to expel, from Caldwell county, the dissenters from the Mormon church. Joseph Smith, Jr., blessed the band, and prophesied over them, declaring that they should be the means, in the hands of God, of bringing forth the millennial kingdom. Smith said it was necessary that this band should be bound together by a covenant, that those who revealed the secrets of the society should be put to death. The covenant was as follows, (holding up the right hand:)—"In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to conceal, and never to reveal, the secret purposes of this society, called the Daughters of Zion. Should I ever do the same, I hold my life as the forfeiture."

Prophet Smith and his two counsellors (Hyrum Smith and Sidney Rigdon) were considered as the supreme head of the church; and the Danite band felt themselves as much bound to obey them, as to obey the supreme God. Smith taught them that they should stand by each other, right or wrong. He declared, publicly, that all who did not take up arms in defence of the Mormons, should be considered as tories, and should take their exit from the country. In addressing the Mormon forces on the subject of taking property that did not belong to them, he said the children of God did not go to war at their own expense. He said it was high *time that* they should be up, as saints of the

most high God, and protect themselves, and take the kingdom. On some occasions, he said that one should chase a thousand, and two put ten thousand to flight—that he considered the United States rotten—that the Mormon church was the little stone spoken of by the prophet Daniel—and that the dissenters first, and the state next, were part of the image that should be destroyed by that stone. About the time that the militia, under Gen. Lucas, came out to Far West, Smith assembled the Mormon troops, and said, that for every one they lacked in number of those who came out among them, the Lord would send angels, who would fight for them, and they should be victorious.

Dr. Avard received orders from Smith, Rigdon, and Co., to destroy the paper containing the constitution of the Danite society, as, if it should be discovered, it would be considered treasonable. He did not, however, obey the orders, but, after he was made prisoner, he handed it to Gen. Clark. The Mormon preachers and apostles were directed to instruct their followers to come up to the state, called Far West, and to possess the kingdom; and that the Lord would give them power to possess it.

A paper was drafted by Sidney Rigdon, and signed by eighty-four Mormons, the object of which was, to drive away the dissenters. It was addressed to Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps, and Lyman E. Johnson. Of these, Oliver Cowdery and David Whitmer were two of the three wit-

nesses that testified to the truth of the Book of Mormon. This paper charges these dissenters, viz., Oliver Cowdery, David Whitmer, &c., with monstrous vices and crimes. It states that Cowdery was arrested for stealing, and the stolen property was found in the house of William W. Phelps, Cowdery having stolen and conveyed it; that they had endeavoured to destroy the character of Smith and Rigdon, by every artifice that they could invent, not even excepting the basest lying; that they had disturbed the Mormon meetings of worship by a mob of blacklegs; that Oliver Cowdery and David Whitmer united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest die, to deceive, cheat, and defraud the Mormons out of their property, by every art and stratagem which wickedness could invent; using the influence of the vilest persecutions to bring vexations and law-suits, villanous prosecutions, and even stealing not excepted; that Cowdery attempted to sell notes on which he had received pay; that he and David Whitmer swore falsely, stole, cheated, lied, sold bogus money, (base coin,) and also stones and sand for bogus; that letters in the post-office had been opened, read, and destroyed; and that those same men were concerned with a gang of counterfeiters, coiners, and blacklegs.

Nehemiah Odell, sen., was in the battle between Captain Bogart's company and the Mormons, Oct. 25th, 1838. He testifies, that the *Mormon* commander, on that occasion, ex-

pressed himself about to this amount:—"In the name of Lazarus, God, and the Lamb, fire, Danites!" Somewhat farcical, as well as tragical.

According to the testimony of Capt. Bogart, the Mormons attacked him, and were therefore the assailants.

Wyatt Cravens, one of Capt. Bogart's men, who was made prisoner by the Mormons, testifies, that after they pretended to set him at liberty, he was waylaid on his return homeward by a Mormon, shot at, and wounded, but finally succeeded in making his escape.

James C. Owens testifies, that Smith said he cared nothing about the Missouri troops, nor the laws; that they were a d——d set, and God should d——n them, so help him Jesus Christ; that he meant to go on as he had begun, and take his own course, and kill and destroy; and he told the men to fight like angels; that heretofore he had told them to fight like devils, but now he told them to fight like angels—that angels could whip devils; that God would send two angels where they lacked one man. He said they might think he was swearing; but that God Almighty would not take notice of him in cursing such a d——d set as those were. He said they pretended to come out as militia, but that they were all a d——d set of mobs. He stated, at one time, that as they had commenced consecrating in Davies county, he intended to have the surrounding counties consecrated to him; that the time had come when

the riches of the Gentiles should be consecrated to the saints.

John Cleminson, clerk of the Caldwell circuit court, testifies, that the Danites were taught to support the presidency in all their designs, right or wrong, and to obey them in all things; and whoever opposed them in what they said or desired to have performed, should be expelled from the county, or put to death. They were further taught, that if any one betrayed the secret designs of the Danite society, he should be killed and laid aside, and nothing should be said about it. When process was filed against Smith and others, in witness's office, for trespass, Smith told him not to issue a writ; that he did not intend to submit to it; that he would not suffer it to be issued, &c.; insomuch that witness, knowing the regulation of the Danite band, felt himself intimidated and in danger, in case he should issue it. The object of the Mormon expedition to Davies was to drive out all the citizens of the county, and get possession of their property. It was frequently observed, among the Mormon troops, that the time had come when the riches of the Gentiles should be consecrated to the saints. It was a generally prevailing understanding among them, "that they would oppose either militia or mob, should they come out against them; for they considered them all mob at heart."

Reed Peck testifies, that the Danites were *taught to do* whatever the presidency required

of them; that they were not to judge for themselves whether it was right or wrong; that God had raised up a prophet who would judge for them; that it was proper they should stand by one another in all cases—for example, if they found one of the Danites in difficulty, they should rescue him, if they had to do with his adversary as Moses did with the Egyptian, namely, to put him in the sand; that it made no difference whether the Danite was to blame or not; they would pack to Far West, and there be taken care of. Avard, their teacher, told them they were to consecrate their surplus property; and, if they lied about it, Peter, he said, killed Ananias, and that would be an example for them. Smith said he did not approve of stealing in a general way; but that our Saviour and his disciples stole corn in passing through the cornfields, because they could not obtain any thing to eat in any other way; and that the Mormon forces had had to go out to Davies so often, that the people there ought to bear the expense. Those who had scruples on the point, Smith and Rigdon called "O don't men." Those who were unwilling to join in their marauding expeditions, they denounced as traitors; and the proposition was unanimously adopted, that such should be pitched upon their horses, and be made to go, and be placed in front of the army. Small companies were sent out on various plundering expeditions. Witness saw one of those companies on its return. It was called a *fur company*. Some had one thing

some another; one had a feather bed; another some spun yarn, and so on. This *fur* they were to take to the bishop's store, where it was to be deposited, and if they failed to do this, it would be considered stealing. As the militia under Gen. Doniphan approached Far West, Smith was apprized of their number by witness. They amounted to about thirteen hundred men. Smith, to prevent panic among the Mormons, said there were about two hundred and fifty. Sometime previous to the difficulties in Davies, Smith said, publicly, that he did not intend to regard the laws of Missouri, nor care any thing about them, as they were made by lawyers and blacklegs. In reference to the Mormon dissenters, Dr. Avard, the Danite teacher, said:—"I will tell you how I will *do* them; when I meet one damning the presidency, I can damn them as well as he; and if he wants to drink, I can get a bowl of brandy, and get him half drunk; and, taking him by the arm, lead him to the woods or brush, and be into his guts in a minute, and put him under the sod." Rigdon, in a sermon, said he would assist in erecting a gallows on the square, and hang all the dissenters. Smith was present, and followed Rigdon. He spoke of the fate of Judas, and said that Peter had hung him; and that he himself approved of Mr. Rigdon's sermon, and considered it a good one.

George M. Hinkle, one of the commanders of the Mormon forces, testifies, that there was *much* mysterious conversation in camp, about

plundering and house-burning; insomuch that he spoke to Smith upon the subject, and told him that this course of plundering and house-burning by the Mormon troops would ruin the Mormons. Smith roughly told him to keep still, and that this was the only way to gain their liberty and their point. Witness saw a great deal of plunder brought into the camp. Smith said he should fight militia or mob, if they came against him; and that if they pushed him too tight, he would march through Jefferson city, (the capital of the state.) Witness heard Smith say that he believed Mohammed was a good man; that the Koran was not a true thing, but that the world belied Mohammed, as they had belied him; and that Mohammed was a true prophet. The teachings of the church were, that the time had come when the Mormon kingdom was to be set up by force, if necessary; and likewise, when the riches of the Gentiles were to be consecrated to the true Israel; and this plundering of property by the Mormons was a fulfilment of that prophecy. Smith, in a speech to the Mormon troops, said, that the forces which were gathering through the country were a d——d mob; and as to keeping the laws of Missouri any longer, he did not intend to try to do so; that the whole state was a mob set; that if they came to fight him, he would play h—l with their apple carts; and so on. Witness mentioned the great difficulties that the course they were pursuing would be likely to get *them into*; to which some of them re-

plied, that, as the citizens had all fled, there would be none to prove it but themselves, and they could swear as they pleased in the matter —could swear one another clear, should it be necessary. At the time Smith and witness were under guard at Far West, Smith, understanding that witness would turn state's evidence, tried to induce him to desist, and not give his testimony.

Thomas M. Odle testifies, that he heard some Mormon troops say that they intended to make it a war of extermination.

Burr Riggs testifies, that Smith said, on several occasions, that the sword was now unsheathed, and it should not be again sheathed, until he could go through the United States, and live peaceably in any county he pleased. Rigdon said, that the last man had run away from Far West that was going to; that the next man who started should be pursued, and brought back, dead or alive; that one man had slipped his wind yesterday, and had been thrown aside into the brush for the buzzards to pick, and the first man who lisped it should die.

Jesse Kelly testifies, that Alexander M'Kay, the captain of a Mormon company, stated that they intended, after they got possession of Davies, to take Livingston, and after that to keep on till they took possession of the whole state. Addison Price testifies to the same effect.

John Whitmar testifies, that Smith said, that if an officer attempted to serve a process on *him he* should die; that any person who spoke

or acted against the presidency, or the church, should leave the country or die. Rigdon expressed himself to the same effect.

William W. Phelps, one of the principal men among the Mormons, testifies, that Rigdon, in a public meeting, said, that they meant to resist the law, and if a sheriff came after them with writs, they would kill him; and if any body opposed them, they would take off their heads. Smith approved of these remarks. On another occasion Rigdon administered several covenants to forty or fifty Mormons, the covenanters taking their obligations with uplifted hands. The first was, that if any man attempted to move out of the county, or pack his things for that purpose, any one of the covenanters seeing it should kill him, and haul him aside into the brush; and all the burial he should have, should be in a turkey-buzzard's guts, so that nothing should be left of him but his bones. The next covenant was, that if any person from the surrounding country came into their town, walking about —no odds who he might be—any one of those covenanters should kill him, and throw him aside into the brush. The third covenant was, "Conceal all these things."

The court gave the defendants an opportunity to be examined without oath, which they declined. Several witnesses were then produced by the defendants. Three of these witnesses were inmates of Lyman Wight's house, (one of the defendants.) Another was Nancy Rigdon, daughter of Sidney Rigdon, (another of

the defendants.) Another was a servant in the family of Smith himself; and there were but two other witnesses, making seven in all, on the part of the defendants. But their testimony amounted to nothing toward refuting the proof against them, as it did not touch the main charges and points at all.

In respect to the testimony above condensed, and the tribunal before which it was given in, we find the following statements in a pamphlet entitled, "An Appeal to the American People, published by authority of the Church of Latter-day Saints." It was written by Mr. Rigdon.

"General Clark spent several days in searching the statutes of Missouri, to find some authority to hold a court-martial. But finding none, he informed us that he would turn us over to the civil authorities for trial. Accordingly the trial commenced, Austin A. King on the bench, and Thomas C. Burch, attorney. This was surely a new kind of court—it was not an inquisition, nor yet a criminal court, but a compound between both. A looker on would be convinced that both the judge and attorney were not satisfied that some or all of the prisoners had been guilty of criminal acts, but, on the contrary, that their object was to try, by all means in their power, to get some person to swear some criminal thing against us, though they knew we were innocent.

"The first act of the court was, to send out a body of armed men to obtain witnesses, without any civil process whatever; and after wit-

nesses were brought before the court, they were sworn at bayonet point. Dr. Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney that if he (Olney) wished to save himself, he must swear hard against the heads of the church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would (that is, neither court nor mob) not disturb him. I intend to do it, said he, in order to escape, for if I do not, they will take my life. To aid him in this work, there was standing a body of armed men; a part of this armed body stood in the presence of the court to see that the witnesses swore right, and another part was scouring the country to drive out of it every witness that they could hear of whose testimony would be favourable to the defendants. This course was kept up during the whole time of the court. If a witness did not swear to please the court, he or she would be threatened to be cast into prison. They never pleased the court when their testimony was favourable to the defendants. One instance is all the proof that need be adduced on this head. A man by the name of Allen was called on; he began to tell the story about Bogart's burning houses in the south part of Caldwell; he was kicked out of the house, and three men took after him with loaded guns, and he hardly escaped with his life. Every witness that the defendants had (that these creatures knew of, and they made diligent search to find all they

could) was either arrested under pretence of some charge, or else driven off. When witnesses did not swear to please the attorney, (Burch,) he would order them to be taken into custody, and they were immediately cast into prison, and the next morning they would be brought forward and tried again. Such was the course the court and their armed body pursued during their sittings till they got through; by such means they got men to swear for them, and to swear to most unhallowed falsehoods. It was indeed suborning witnesses to swear to promise a man's life if he would swear, and death or imprisonment if he did not swear, and not only to swear, but swear to please them.

"This matter of driving away witnesses, or casting them into prison, or chasing them out of the county, was carried to such a length that our lawyers, Gen. Doniphan and Amos Rees, told us not to bring our witnesses there at all, for if we did, there would not be one of them left for the final trial, for no sooner would Bogart and his men know who they were, than they would put them out of the county. As to make any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would all be the same, for he (King) had determined, from the beginning, to cast us into prison: we never got the privilege of introducing our witnesses at all; if we had, we could have disproved all they swore."

If the reader is unable to determine, satisfac-

torily, what position the truth holds between the extremes of the conflicting accounts above given, he will probably come to the conclusion that there was much of wrong on both sides.

Never before was our country witness to such scenes; may she never behold their repetition.

CHAPTER XI.

Escape to Illinois—Sufferings—Persecution defeats itself—Injustice—Sympathies of the community—Isaac Galland—Magnificent enterprise—Place of gathering—Missions to England—J. C. Bennett—Revenge—New revelation, corresponding to Galland's advice—Charters for a city—University and legion.

AFTER the occurrences related in the foregoing chapter, the Mormon people, numbering several thousand, made their way, as speedily as possible, out of a state in which they were convinced they could no longer enjoy the privileges of citizens. They had to pass through a community excited, and highly exasperated against them. They had been stripped of their property, and deprived of most of the conveniences of travelling. The season was the most inclement of the year. All these circumstances, and many others, combined to render the sufferings attending their removal intense in the extreme. Several women and children perished in their dreary flight, too feeble to sustain such cruel exposure.

To enter into a minute detail of the events connected with the Mormon difficulties in Missouri, and their final expulsion from that state, would transcend our present limits. Our task will be accomplished when we shall have faithfully exposed the artifices made use of in these modern attempts to found a false religion. But we cannot excuse ourselves from rebuking, with equal fidelity, an infatuation less pitiable than Mormonism, which led its opponents to light up the fires of persecution, and to offer sacrifices in the temple of discord.

We have no respect whatever for the pretended fears of the Missourians, lest the Mormons "should rise up and destroy them." Even though the latter had wished and intended to obtain what they were taught to believe was their "eternal inheritance," by the shedding of blood, yet the idea that they could accomplish such a design was preposterous, and deserved no place in the mind of a sober man. This pretended alarm, however, was a capital pretext for the many who wished to turn the tables upon the poor Mormons, and to get to themselves, by dint of club law, or of mob law, the possession of lands paid for and cultivated by others. Most successfully was it thus used; and just so far as Missouri has refused to indemnify such robberies, and to punish their authors, she has favoured injustice, and legalized oppression. Suppose treason and murder could have been proved against a score of individuals, that was no reason why a community

should be injured, or why the innocent should be punished with the guilty. If violence be suffered to usurp the place of law in any country, with what propriety can that be called the asylum of either civil or religious liberty?

Moreover, illegal opposition, in the nature of things, tends to promote the very interest against which it is directed. Before the Missouri war, the adherents of Smith were wasting their energies in internal contention, which resulting, as it did, in multiplying dissenters, would soon have destroyed the sect. Mr. Corrill remarks: "My opinion is, that if the Mormons had been let alone by the citizens, they would have divided and sub-divided, so as to have completely destroyed themselves and their power, as a people, in a short time." Composed, as their community was, of the heterogeneous materials drawn together, on the one hand, by views of interest, and on the other by fanaticism personified, their greatest desideratum was some rallying point around which all could gather,—some excitement so great as to merge their disappointments, their returning sobriety, and their past mistakes, in a common oblivion; and, at the same time, furnish them a new bond of union in which all could be true yoke-fellows. Unhappily for them, and for mankind, this was furnished in their expulsion from Missouri.

To the credit of the state and its citizens, the Mormons were kindly received in Illinois. Public meetings were held on their arrival at Quincy, to express sympathy for their suffer-

ings and to provide means for alleviating their distress.

Public attention was now called to them as an injured people, and from this period dates the era of their greatest prosperity. The recital of their persecutions was found to excite sympathy from every quarter, and zealously was it employed as a means of securing influence and respect. A correspondence was kept up with Smith and the other head men who were retained in jail, until in the course of a few months they were able personally to co-operate with their followers. The following account of their treatment while thus retained, and the manner of their escape, is in the language of Mr. Rigdon:—

"After we were cast into prison we heard nothing but threatenings, that if any judge or jury, or court of any kind, should clear any of us, that we should never get out of the state alive. This soon determined our course, and that was to escape out of their hands as soon as we could, and by any means we could. After we had been some length of time in prison, we demanded a habeas corpus of Judge Turnham, one of the county judges, which, with some considerable reluctance, was granted. Great threatenings were made at this time by the mob, that if any of us were liberated we should never get out of the county alive. After the investigation, one of our number was released from prison by the decision of the judge; the remainder were *committed* to jail. He also returned with them

until a favourable opportunity offered, which, through the friendship of the sheriff, Mr. Samuel Hadley, and the jailer, Mr. Samuel Tillery, he was let out of the jail secretly in the night; and being solemnly warned by them to be out of the state with as little delay as possible, he made his escape. Being pursued by a body of armed men, it was through the direction of a kind Providence that he escaped out of their hands and safely arrived in Quincy, Illinois. This was in February, A. D. 1839.

"In the May following, the remainder that were in the Liberty jail were taken to Davies county to be tried by a grand jury of the principal mobbers, in order to see if a bill of indictment could be found as could be expected from the characters of the jury. Bills were found, and they obtained a change of venue to Boon county; accordingly, the sheriff of Davies county, with guards, started to take them from Davies to Boon county. On their way, after journeying a day or two, one evening the guard got drunk, they left them, and also made their escape to Quincy, Illinois."

At the time of their greatest extremity the Mormons found a friend in Isaac Galland, a gentleman holding extensive landed interests in Illinois, and also a disputed title to an immense tract in Iowa, called the half-breed lands. To him the acquisition of one or two thousand industrious settlers upon his lands must at any time have been no small object: It was especially so in view of the complicated

litigation in which the half-breed tract was involved; that being likely to terminate in favour of the actual possessor.

Some have supposed these facts sufficient to account for his course, without crediting so much to his magnanimity as others have done. At any rate, his proposals for disposing of the half-breed lands to the Mormons were accepted by and with the advice of Joseph Smith, before the latter escaped from confinement. Subsequently, Galland sold to the Mormons the site of the present town of Nauvoo, where he resided, together with large portions of adjoining territory. He granted them a long credit, and afterward accepted in payment their titles to land in Missouri. These arrangements were no doubt highly advantageous to both parties. It becomes interesting, however, to observe the objects and the spirit with which they were entered into by Dr. Galland.

He had previously been noted as any thing rather than a religious man. Whether this new enterprise presented to him more attractions as a pecuniary speculation, a means of acquiring political influence, or as a grand infidel agency for the purpose of "revolutionizing the dogmas of powerful religious denominations," we will not attempt to decide. That each of these considerations had weight with him appears from the following letter, published in the Times and Seasons, by the person to whom it was addressed. J. Galland is indicated to be *its* author, not only by the number of stars

which represent his usual signature; but also by expressions in it which no one else could have used. The reader is requested to observe carefully the suggestions contained therein, so that he may apprehend the true origin of some of Smith's subsequent revelations.

"DEAR SIR,—It was my intention to have addressed you before this, but a multiplicity of engagements have hitherto prevented, and I am only enabled now to spare a few moments for that purpose.

"You are of course aware that an attempt to promulgate new doctrinal tenets in religion, is an enterprise of momentous magnitude, and it is an undertaking, which, in order to succeed, will require great reflection, a perfect knowledge of the human character, and determined perseverance. Tact, energy, and talents, are indispensable, and will accomplish much; yet they alone cannot prevail, without encouraging virtue, and discountenancing vice;—general industry and moral conduct must exist in every community, or that community will totter and be dispersed. A systematic arrangement is also necessary in forming a plan for a new colony—taste in laying out the streets and squares, and skill in the architecture of the buildings are important.

"Now, as regards your tenets, so far as I have had an opportunity of examining them, there appears nothing objectionable, but much to approve; at any rate, some explanations made by you when I had the pleasure of seeing

you, aroused my faculties to an extent not often experienced by me, and I am constrained to say, that your views appeared novel, very curious, and extremely plausible: I am not able to discover, why they are not based upon a foundation of truth: and if it be truth itself, what a tremendous moral power can be exerted by the denomination of Latter-day Saints, particularly, if a large number possessing fine talents of good cultivation co-operate with each other, all acting in unison, applying and concentrating religion, intellect, and science, to the attainment of one grand object—should this take place, as I think it assuredly will, how noble will be the results—what an increase of numbers—what an accession of *political influence—what accumulations of wealth;* and above all, what a broad and glorious foundation will be laid for building the triumphant church of the Latter-day Saints. There is no estimating the deep, spreading, immense power, of such *an engine as religion:* it goes on rising, enlarging, and subduing, conquering and to conquer. *Ambition itself* can hardly grasp in imagination *the almost omnipotent force of such an agent as religion.* The PROJECT of establishing a new religion, or rather extraordinary religious doctrines, being magnificent in its character, will of course require means adapted to the end, and preparations commensurate with the splendour of the plan. In the first place, you want a suitable rallying ground; perhaps Nauvoo is as *good* as any,—it being a capital steam-boat

landing, it is in that respect preferable to any that I know. You then want a TEMPLE that for size, proportions, and style, shall attract, surprise, and dazzle all beholders—it should be entirely unique, externally; and in the interior, peculiar, imposing, and grand. Then you want clergymen of the highest mental superiority—men of education—men of profound research, subtle, ready logical reasoners, with easy manners, and powerful voices—then you should have such a *choir of singers* as was never before organized. Thus arranged, you would see immediately, nearly every person, within a circle of fifty miles, attending your church, and doubtless many of them become converts. School-houses should be built directly, and school the children young, for 'as the twig is bent the tree's inclined.' Other sects are acquiring great strength by acting upon the young, through the medium of Sunday schools, and other juvenile institutions. Your missionary arrangements are good, and should be *pushed vigorously*. Let those of intelligence, prudence, and pure piety, be employed in this service. If funds for a COLLEGE could be collected, nothing could be more valuable to you, as through it you would soon have, and send forth to the world, clergymen skilled in science, and calculated to strike conviction into the high and wealthy classes of society.

"You will say that I have been sketching schemes for mere worldly advantage, without contemplating the much more sublime specta-

cle, of a multitude of redeemed souls, prepared through your doctrines for an entrance into paradise. I have already said, that as yet no sufficient time has presented itself, for me to analyze very fully your tenets, but this I can say in great sincerity, that should these doctrines promote the happiness of mankind here, and secure their salvation hereafter, no person could feel the enjoyment more intensely; and I probably feel some degree of pride and vanity, as I shall claim to have selected the spot where a concentration of moral power will exist, which shall revolutionize the dogmas of very powerful religious denominations, and teach them to know, that many discoveries are yet to be made in theological science. Your obedient servant,

* * * * * * * * *"

With such brilliant conceptions of worldly advancement before his mind, it is not wonderful that this individual was disposed to second the "magnificent project of founding a new religion." Nor is it more wonderful that in a short time he should become so much interested in Mormonism as to profess conversion to its dogmas, and to take upon himself the office of an elder in the church of Latter-day Saints. A circular of the first presidency says respecting him, "Being a man of extensive information, great talents, and high literary fame, he devoted all his powers and influence to give us a character." It was certainly then no more than reasonable that due respect should *be shown* to his advice. By his means a new

"promised land" was provided for those who having been successively dispossessed of two "eternal inheritances" might well have despaired of finding a third. Respecting the eligibility of the new place of gathering no doubt can be entertained. It is at the head of the Des Moines or Lower Rapids of the Mississippi, extending on both sides of that great river, and embracing large portions of Hancock county, Illinois, and of Lee county, Iowa. The region possesses vast agricultural resources and commercial advantages of equal importance. The existing number of Mormons was quite insufficient to fully occupy such extensive openings. Their missionary enterprises were resumed with a zeal unknown before. A delegation had been to England as early as 1837. Their success having been such as to encourage further attempts, *the twelve* being duly commissioned, proceeded by different routes, preaching on their way till they arrived at New-York, and thence sailed for Liverpool.

About this time Mormonism received another important accession in the person of John C. Bennett, M. D., a man who either through political management or political influence held the office of quarter-master-general to the state of Illinois, under Governor Carlin.

Becoming an elder among the Latter-day Saints, he devoted all his energies to the promotion of their cause. He toiled faithfully in the field, which is above represented as almost too boundless for even ambition herself, and

already he has been rewarded with triple honours. This man's *valour* and *spirit* may be appreciated by reading the following extracts of correspondence, evidently from his pen:—

"The grievances of this people must be redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result.

J O A B, General in Israel."

"Missouri has been to the saints like the bohan upas to the weary pilgrim, and though my hands be bound, my feet fettered, and my tongue palsied, yet will I defend this people by the power of the great God, until they shall shine in righteousness among the nations of the earth like a glittering gem sparkling on a maiden's brow, and be envied only for their good works.

"I speak *advisedly*, I speak KNOWINGLY, I speak by AUTHORITY when I say that JOSEPH SMITH and the heads of the church, and the church bodily, entertain the most kind and friendly feelings toward Gov. Carlin and the state government," &c.

"JOAB, General in Israel."

Many of the above expressions indicate of whom he had learned to be meek and lowly, especially in comparison with the following fragment of a letter from the pen of Joseph Smith, Jr., written to the church of Latter-*day Saints*, from Liberty jail, Mo.:—

"This poor man, (W. W. Phelps,) who professes to be much of a prophet, has no other dumb ass to ride but David Whitmer or to forbid his madness when he goes up to curse Israel; but this not being of the same kind of Balaam's therefore notwithstanding the angel appeared unto him yet he could not sufficiently penetrate his understanding but that he brays out cursings instead of blessings. Poor ass, whoever lives will see him and his rider perish like those who perished in the gainsaying of Core, or after the same condemnation unless they repent." Such are the terms in which a man, himself complaining of persecution, could find it in his heart to denounce two of his early friends. Phelps had for years been one of his most devoted followers. David Whitmer was one of the three witnesses to the coming forth of the Book of Mormon, and his name is still used to give credit to that villanous imposture.

The especial attention of the reader is invited to the language and instructions contained in the following document, which may be considered the Magna Charta of Mormonism, as now existing at Nauvoo.

Extracts from a Revelation given to Joseph Smith, Jr., Jan. 19th, 1841.

"Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgments which you have made; for unto this end have I raised you up, that I might show forth my wisdom

through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner-stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof—to the honourable president elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call on them to give heed to the light and glory of Zion, for the set time has come to favour her.

"Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I *have revealed* unto them. And, again, I will

visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, and in an hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them? Awake! O kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

"And again, verily I say unto you, let my servant Robert B. Thompson help you to write this proclamation, for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

"And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me saith the Lord.

"Again, let my servant John C. Bennett help you in your labour, in sending my word to the kings and people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction, and his reward shall not fail if he receive counsel; and for his love, he *shall be great; for he shall* be mine if he does this, saith

the Lord. I have seen the work he hath done, which I accept, *if he continue;* and will crown him with blessings and great glory.

"And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget *glory* and *honour* to *himself*, and to my name, that when he shall finish his work, I may receive him unto myself, even as I did my servant David Patten, who is *with me at this time*, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

"And again, verily I say unto you, my servant George Miller is without guile, he may *be trusted* because of the integrity of his heart; and for the love which he has to my testimony; I the Lord lov*eth* him. I therefore say unto you, I seal upon his head the *office* of a bishop*ric*, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honour me. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such a one as my servant Joseph shall show unto them, upon the *place* which he shall show *unto them* also. And it shall be for a house of

boarding, a house that strangers may come from afar to lodge therein—therefore let it be a *good house*, worthy of all acceptation, that the weary traveller may find health and safety, while he shall contemplate the word of the Lord, and the corner-stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor which shall be appointed unto it, shall not suffer any pollution to come upon it. It shall be holy, or the *Lord your God will* not *dwell* therein.

"And again, verily, verily I say unto you, let all my saints from afar; and send ye swift messengers, yea chosen messengers, and say unto them, Come ye with all your gold, and your silver, and your precious stones, and with all your *antiquities;* and with all who have knowledge of antiquities, that will come may come, and bring the box tree and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, and with copper, and with brass, and with zink, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the *days of your* poverty, wherein ye are not

able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and *during this time your baptisms shall be acceptable unto me.* But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things, at the end of the appointment, *ye shall be rejected as a church with your dead,* saith the Lord your God. For, verily, I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained, that you may receive honour and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for the baptisms for your dead.

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of *promise,* that those ordinances might be reveal-

ed, which had been hid from before the world was; therefore verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you *receive conversations*, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honour, and *adornment* of all her *municiples*, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for *I design to reveal* unto my church, things which have been kept hid from the foundation of the world —things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labour with all your *mights*, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice

of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and *charters*, and my holy words, which I give unto them.

"And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I *will not perform the oath* which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord: for, instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me, saith the Lord.

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson

county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, indignation, wailing, anguish and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

"And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life.

"And now, I say unto you, as pertaining to *my boarding-house*, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let *my servant Joseph and* HIS HOUSE have place therein from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the *heads of his posterity* after him, and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant

Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

"Therefore, let my servant Joseph, and his seed after him, have place in that house from generation to generation for ever and ever, saith the Lord, and let the name of that house be called the *Nauvoo House*, and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this the corner-stone thereof; that he may receive, also, the counsel from those whom I have sent to be as plants of renown, and as watchmen upon her walls.

"Behold! verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, *organize themselves*, and appoint one of them to be a president over their quorum for the purpose of building that house.

"And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, receive any stock into their hands, in *moneys*, or in *properties* wherein they receive the real value of moneys, they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock anywhere else, only in that house, without the *consent* of *the stockholders*, and do not repay four-fold, they shall be accursed, and shall be removed out of their place saith the Lord God, for I the Lord

am God, and cannot be mocked in any of these things.

"Let my servant Vinson Knight lift up his voice long and loud in the midst of the people, to plead the cause of the poor and needy, and let him not fail, neither let his heart faint, and I will accept *of* his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord. Let his family rejoice and turn away their hearts from affliction, for I have chosen and anointed him, and he shall be honoured in the midst of his house, for I will forgive all his sins, saith the Lord. Amen.

"Let my servant *Isaac Galland put* STOCK *in that house*, for I the Lord loveth him for the work he hath done, and will forgive all his sins, therefore let him be remembered for an *interest* in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.*

"Let my servant William Law *pay stock* in that house for himself and his seed after him, from generation to generation. If he will do my will let him not take his family unto the eastern lands, even unto Kirtland; nevertheless I the Lord will build up Kirtland, but I the

* This work was to visit Washington among the crowd of office and favour-seekers who thronged that capitol on the accession of General Harrison to the presidency.

Lord have a scourge prepared for the inhabitants thereof. Let no man go from this place who has come here assaying to keep my commandments. If they live here, let them live unto me, and if they die, let them die unto me; for they shall rest from all their labours here, and shall continue their works. Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me keep my commandments, and the sickness of the land shall *redound to your glory*.

"Let my servant William go and proclaim mine everlasting gospel, with a loud voice, and with great joy, as he shall be moved upon by my spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and then await patiently and diligently for further instructions at MY general conference, saith the Lord. If he will do my will let him, from henceforth, hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and *publish the new translation* of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken.

"And again, verily I say unto you, let my servant William be appointed, ordained, and anointed as a counsellor unto my servant Joseph, *in* the room of my servant Hyrum; that

my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever HE blesses shall be blessed, and whoever he curseth shall be cursed —that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him, that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys, whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head the bishopric, and blessing, and glory, and honour, and priesthood, and gifts of the priesthood, that once were put upon him, that *was* my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in *honourable* remembrance from generation to generation for ever and ever. Let my servant William Law also receive the keys, by which he may ask and receive blessings; let him be humble before me, and be without guile, and he shall receive my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour what he shall say, and these

signs shall follow him: he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison, and shall be led in paths where the poisonous serpent cannot lay hold upon his heel; and he shall mount up as upon eagle's wings; and, what if I will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever, saith the Lord your God.

"Behold! I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone, and let my servant Joseph tarry at home, for he is needed; the remainder I will show unto you hereafter, even so. Amen.

"And again, verily I say unto you, if my servant Sidney will *serve* me, and be a counsellor unto my servant Joseph, let him arise, and come up and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering and acknowledgments, and *remain with my people;* behold I the Lord your God will heal him that he shall be healed, and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the *neighbourhood in which my servant Joseph resides*, and in all his journeyings let him lift up his voice as with the sound of a trump, and *warn the* inhabitants of the earth to flee the

wrath to come: let him assist my servant Joseph, and also, let my servant William Law assist my servant Joseph in making a proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not *move his family* unto the eastern lands, but let him change their habitation even as I have said. Behold it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice it shall be well with him."

Should any individual be still in doubt respecting the true character of Mormonism, a perusal of the above document ought to satisfy him. The italicising is our own, done with a view to saving ourselves the labour of comment, in pointing out its beauties of style and sentiment. Let the reader reflect. The above language purports to have been uttered by the Almighty Ruler of the universe. Profanity, where is thy blush! A proclamation is to be made to the kings of the world, the president *elect* and the governors of the nation: "O come ye with your GOLD and SILVER to the help of my people, [the Mormons,] to the house of the daughter of Zion."

In order to understand the propriety of the scheme requiring a boarding-house to be erected for the Lord, the reader perhaps needs to be informed that, according to Mormonism, God is a material *being*! On this subject more anon.

As to Joseph Smith requiring a portion of said house (to cost $100,000) to be settled on him and his heirs in due form of law, there is no mystery at all. The veriest simpleton can comprehend that. The Mormon religion had its origin in one of his plans "to get rid of work," and it may with all propriety be perfected by a scheme for enriching his heirs.

It appears from the above revelation that a falling out had occurred between the prophet and Rigdon, for which the latter had to do penance by moving nearer to his master Joseph, instead of being at liberty to retire from a locality that had nearly cost him his life through severe sickness. This affair appears to have been settled soon after by a conciliatory measure, according to which Rigdon was "ordained a prophet, seer, and revelator."

Not long subsequent to the issue of the edict copied above, Bennett was appointed a delegate to Springfield, where he obtained from the legislature of Illinois, then in session, very ample and favourable charters for the city of Nauvoo, a literary institution to be denominated the Nauvoo University, and a military body to be called the Nauvoo Legion. What should the Rev. J. C. Bennett, M. D., immediately become but *mayor* of the city, *major-general* of the legion, and *chancellor* of the university? He has since been appointed master in chancery!! What a weight of blooming honours!!!

CHAPTER XII.

Military organization—General orders—Astonishing parade—Smith outdoes Matthias—Progress of the sect in England—Letter to the queen—Literary eminence—Moving orders—Dissatisfaction among the emigrants—Latest instructions—Advantages of the Mormon policy.

AN extensive military organization, although not expressly mentioned in Galland's letter, corresponds to his general policy, and has been vigorously taken in hand by the valorous Gen. Bennett. It was manifestly designed to answer several important objects.

1. To serve as a check to the quarrelsome propensities of some of their neighbours. 2. To put themselves in a condition to resist, and revenge any future attack. 3. To make use of the pomp and circumstance of military parade, as a means of astonishing the natives, and of drawing in a class of adherents that could be secured in no other way.

Nevertheless, the majority of the Mormons were peaceable people, and great efforts had to be put forth in order to secure their enlistment, especially when they were required in their poverty to provide an expensive uniform. Yet poor as they were, following the example of their elders and the summons of their prophet, most of them have now become soldiers. The martial style in which they display themselves from time to time has already been celebrated in the most extravagant strains of both prose and verse.

We subjoin a few extracts from the general orders of this redoubtable legion:—

"NAUVOO LEGION.

"HEAD-QUARTERS, NAUVOO LEGION,
City of Nauvoo, Ill., May 4, A. D. 1841.

"GENERAL ORDERS.

"Pursuant to an act of the court-martial, the troops attached or belonging to the legion will parade at the place of general rendezvous, in the city of Nauvoo, for drill, review, and inspection, on Saturday, the 3d day of July proximo, at half-past 9 o'clock, A. M., armed and equipped according to law.

"At 10 o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery.

"The lieutenant general desires that *all his* FRIENDS *should attach themselves to some company, either in the 1st or 2d cohort.* This will enable them to receive correct military instruction under the teachings of experienced officers, according to the drill and discipline of the United States army—and qualify them for efficient service in the cause of their beloved country, and state, in the hour of peril.

"The eleven companies of minute men will at all times hold themselves in readiness to execute the laws, as originally instructed by the general officers."

"HEAD-QUARTERS, NAUVOO LEGION,
City of Nauvoo, Illinois, May 25th, A. D. 1841.

"GENERAL ORDERS.

"The 1st company, (riflemen,) 1st battalion,

2d regiment, 2d cohort, will be attached to the escort contemplated in the general orders of the 4th inst., for the 3d of July next.

"In forming the legion the adjutant will observe the rank of companies as follows, to wit:

"1st cohort—the flying artillery first, the lancers next, and the riflemen next: visiting companies of dragoons next the lancers, and cavalry next the dragoons.

"2d cohort—the artillery first, the lancers next, the riflemen next, the light infantry next, and the infantry next: visiting companies in their appropriate places on the right of the troops of their own grade: the ranking company of the 1st cohort will be formed on the right of said cohort, and the ranking company of the 2d cohort will be formed on the left of said cohort; the next on the left of the right; the next on the right of the left; and so on to the centre. The escort will be formed on the right of the forces.

"JOSEPH SMITH, Lieutenant General.
"JOHN C. BENNETT, Major General."

On the occasion provided for by the above orders, the Times and Seasons remarks, "The N. Legion appeared in its glory, and presented a beautiful appearance. It will soon compare with the best military organization in the Union."

A still greater performance was had on the occasion of laying the corner-stones of the new temple. One of the gentlemen appointed to

assist in drawing up the proclamation to "the kings of the world and the president elect," thus commences his description of the parade—

> "O that I could paint the scenes,
> Which on my heart are sketched."

After some preliminary flourishes, he proceeds—

"At eight o'clock, A. M., Major General Bennett left his quarters to organize and prepare the legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa, and other parts of the country, which joined them on the occasion.

"At half-past nine Lieut. General Smith was informed that the legion was organized and ready for review, and immediately, accompanied by his staff, consisting of four aids-de-camp, and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the lieut. general. On his approach to the parade ground the artillery was again fired, and the legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies presented a beautiful and *interesting* spectacle, several of them being uni-

formed and equipped, while the RICH and COSTLY DRESSES of the *officers* would have become a *Bonaparte* or a *Washington*.

"After the arrival of Lieut. General Smith, the ladies, who had made a beautiful silk flag, drove up in a carriage, to present it to the legion. Maj. General Bennett very politely attended on them, and conducted them in front of Lieut. General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut. General Smith acknowledged the honour conferred upon the legion, and stated that as long as he had the command, it should never be disgraced; and then politely bowing to the ladies, gave it into the hands of Maj. General Bennett, who placed it in possession of Cornet Robinson, and it was soon seen gracefully waving in front of the legion. During the time of presentation the band struck up a lively air, and another salute was fired from the artillery.

"After the presentation of the flag, Lieut. General Smith, accompanied by his suite, reviewed the legion, which presented a very imposing appearance, the different officers saluting as he passed. Lieut. General Smith then took his former stand, and the whole legion, by companies, passed before him in review

"THE PROCESSION.

"Immediately after the review, Gen. Bennett organized the procession, to march to the founda-

tion of the temple, in the following order, to wit:

"Lieut. Gen. Smith,
Brig. Generals Law and Smith,
Aids-de-camp, and conspicuous strangers,
General staff,
Band,
2nd cohort, (foot troops,)
Ladies, eight abreast,
Gentlemen, eight abreast,
1st cohort, (horse troops.)

"Owing to the vast numbers who joined in the procession, it was a considerable length of time before the whole could be organized.

"The procession then began to move forward in order, and on their arrival at the Temple block, the generals, with their staffs and the distinguished strangers present, took their position inside the foundation, the ladies formed on the outside immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

"The assembly being stationed, the choristers, under the superintendence of B. S. Wilber, sung an appropriate hymn.

"Prest. Rigdon then ascended the platform, which had been prepared for the purpose, and delivered a suitable ORATION, which was listened to with the most profound attention by the assembly."

This verily beats Matthias. That prophet, with all the splendour of his long beard, his green frock coat, and his red sash, would not *bear comparison* with Lieutenant General Jo-

seph Smith in regimentals. The former claimed to be the Almighty himself; but the latter is content with making people believe him to be God's chief revelator. The former, though the older man, was childish enough to be

"Pleased with a rattle, tickled with a straw,"

Smith "struts a soldier," uniformed and equipped in a dress so rich and costly that it would have become a Bonaparte or a Washington!

We here take occasion to remark, that the mayor of Nauvoo deserves praise for the stand he has taken in favour of temperance. The retailing of ardent spirits is not permitted within the bounds of the corporation, and to the credit of the Nauvoo House no intoxicating drinks are to be used or vended in that edifice.

As some of our readers may design visiting Nauvoo, we have no doubt they would be interested in learning what preparations are already in progress for their reception. We therefore give a part of the

"CHARTER FOR THE NAUVOO HOUSE.

"*An act to incorporate the Nauvoo House Association.*

"Sec. 1. Be it enacted by the people of the state of Illinois, represented in the General Assembly, that George Miller, Lyman Wight, John Snider, and Peter Hawes, and their associates, are hereby declared a body corporate, under the name and style of the *Nauvoo House Association*, and they are hereby authorized to erect and furnish a public house of entertainment, to be called the 'Nauvoo House.'

"Sec. 3. The said trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

"Sec. 7. They shall also take the general care and supervision in procuring materials for said house, and constructing and erecting the same, and further to superintend its general management, and to do and perform all matters and things which may be necessary to be done in order to secure the interests and promote the objects of this association.

"Sec. 8. This association shall continue twenty years from the passage of this act, and the house herein provided for shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto, for rest and refreshment.

"Sec. 9. It is moreover established as a perpetual rule of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquors shall never be vended as a beverage, or introduced into common use, in said house.

"Sec. 10. And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared, that the said Smith, and his heirs, shall hold by perpetual succession a *suite of rooms in the said house*, to be set apart and conveyed in

due form of law to him and his heirs by said trustees *as soon as the same are completed.*"

It is to be hoped that the prophet's rooms will not occupy the whole house.

We have already mentioned that the twelve were despatched soon after the Missouri persecution on a special mission to England. The following extracts from their official correspondence will show the success they met with:—

G. A. Smith writes from Staffordshire, June 6th, 1840, "The principles of the church of the Latter-day Saints are gaining rapidly in different parts of the kingdom. Some fifty or sixty preachers, of different denominations, have been baptized since we landed in England, and thousands and thousands of people have believed our testimony; although we have met with some opposition, it has always turned in our favour, and many are constantly believing."

W. Woodruff says, in a letter dated Manchester, 8th July, 1840, "We have held two conferences of late in the south of England, where I have been labouring. The first was held at the Gadfield Elm-chapel, Worcestershire, June 14th. We had an interesting time. We organized twelve churches, and transacted much business. The other was held on the 21st of June, at Stanlx Hill, Herefordshire. Elder Richards and myself conducted the meeting, with the help of God; and I never saw more business executed in one day than on this occasion. We organized twenty churches, ordain-

ed four elders, seven priests, and four teachers; baptized ten, confirmed twenty, and blessed twenty children; besides a multitude of other business, and broke bread to several hundred saints, &c. * * * * The work had been so rapid, it was impossible to ascertain the exact number belonging to each branch, but the whole number is thirty-three churches, five hundred and thirty-four members, seventy-five officers, viz., ten elders, fifty-two priests, and thirteen teachers, all of which had embraced the work in less than four months. * * * *

"We have set all the churches in that region in order, with officers to preside over them; and they are now baptizing daily. * * * *

"The foundation is now laid in such a manner in this country, and new doors opening in England, Scotland, Ireland, and Wales, so that we have every reason to expect a greater increase for three months to come than has been in the three that are past."

A joint letter from Elders Kimball, Woodruff, and Smith, London, Aug. 20, 1840, states, "We held a camp-meeting at the Leigh, Gloucestershire, on the 16th. We had a good time with the saints; baptized fifteen, and ordained one elder and two priests."

An editorial in connection with the above, says, "The prospect is brightening in Manchester and the region around. More than twenty were confirmed at the Carpenter's Hall last sabbath, and ten the sabbath previous. The assembly is enlarging daily."

"From many other places we have no particular and direct information, but so far as we have, the work is prospering more and more, and the spirit of inquiry is continually gaining ground among the people."

W. Woodruff, in a letter from Manchester, dated Oct. 8, 1840, gives the following particulars: "On Saturday, the 7th, (of some previous month,) I spent the day in preparing a pool for baptizing, for I saw there was much to be done. On Sunday, the 8th, I preached at brother Benbow's before a large congregation, and baptized seven; four were preachers. I confirmed thirteen, and broke bread unto them. * * * * On the 9th I preached at Stanley Hill, and baptized seven; two were preachers. On the 10th I preached again at brother Benbow's, and baptized twelve; three were preachers. * * The report of these things flew through all parts of the country like electricity, and the whole country was stirred up to inquire into these matters.

"The Church minister of Froom's Hill, or Bishop Froom, called upon the constable of that parish to take me up; but he called upon the wrong man, for as soon as he saw me he received my testimony, and I baptized him. Next, one of the Church clerks attended one of my meetings, to see what I was doing, and likewise he received my testimony, and when meeting was closed said he would soon be baptized. * * * On Sunday, the 29th, I preached three times at Froom's Hill, baptized thirteen,

confirmed thirty-five, and broke bread unto eighty saints. * * * I arose next morning, and baptized five preachers and four members. I then immediately walked to the town of Sedbury, distant six miles. I had not been in town an hour before many flocked around me, to see me, and give me the hand of fellowship, though strangers unto me. The Baptist minister opened his chapel for me to preach in, and went into the pulpit with me, and opened the meeting by reading the 35th chapter of Isaiah, and praying mightily for me. I then rose and preached to a large and attentive audience, and when I closed thirteen offered themselves for baptism, notwithstanding it was the first meeting we had held in the town. * * * * The preachers of whom I speak were mostly United Brethren, a people who had formerly belonged to the Primitive Methodist body, but had separated themselves from that body, and chosen the former name. * * * * *

"By this time doors were open on every hand, many more than I could possibly fill, and I was frequently called upon to go to pools three or four times in a day, to baptize those who received my testimony and believed the gospel."

G. A. Smith writes again from Burslem, 29th March, 1841, "The work is prospering in this country steadily, and with majesty and power truly worthy the cause of truth.(!) Hundreds are embracing the gospel, and thousands *are rejoicing* in the truth."

L. Snow writes from London, April 14th, 1841,—"Throughout all England, in almost every town and city of any considerable importance, we have chapels or public halls in which we meet for public worship. All over this vast kingdom the laws of Zion are rolling onward with the most astonishing rapidity. Though we expect tremendous persecutions, yet we are confident they will not for a moment stay the onward progress and the rolling forth of Zion's glorious kingdom (Mormonism!) throughout, not only the British empire, but the universal world."

Every one knows that rumour increases as it flies. Hence, it is not wonderful that the strange tales by which Mormonism was set afloat in this country should become sufficiently expanded in crossing the Atlantic to make a greater impression in England upon the proper subjects, than it ever effected here. Moreover, its apostles, having the advantage of their previous experience, set themselves to work in systematic efforts to accomplish as much as possible in a short time. Addressing themselves to the ignorant and the impoverished, with predictions of impending calamities, and with extravagant accounts of their promised land, they were enabled to secure followers in great numbers, while among the fanatical and disaffected members and ex-members of various religious bodies they doubtless found enough anxious to wear the high-sounding titles they conferred with so little ceremony, and to wield

the influence of elders, high priests, and patriarchs. Availing themselves of the agency of the press, they published a fine edition of the Book of Mormon, a hymn-book, and various pamphlets, besides a periodical, established at Manchester, called the Millennial Star. That paper of April, 1841, gives the following as an official report of the number of Mormons in Great Britain. The officers enumerated are elders, priests, teachers, and deacons.

	Memb.	Offic.		Memb.	Offic.
Manchester,	443	30	Carlisle,	43	1
Clitheroe Conference,	318	34	Bolton,	189	21
Preston,	675	42	Dunkinfield,	120	11
Liverpool,	190	24	Stockport,	161	10
Isle of Man,	90	8	Norwich,	112	20
London,	137	17	Oldham,	86	8
Birmingham,	110	22	Eccles,	24	5
Staffordshire,	574	112	Pendlebury,	62	4
Garway,	134	16	Whitefield,	41	6
Gadfield,	408	53	Radcliffe Bridge,	18	4
Froom's Hill,	1,008	129	Wales,	170	13
Newcastle-upon-Tyne,	23	5	Ireland,	35	3
Alston,	26	2	Glasgow, Paisley, &c.	368	51
Brampton,	46	1	Edinburgh,	203	33

Total, 5,814 members, 675 officers. In all making 6,489.

Those who had previously emigrated to America are said not to have been included in this representation.

Lest any should fall into the mistake of supposing the Mormon mission to England to have been purely of a religious character, we here *quote some* instructions from a letter of Joseph

Smith, addressed "to the travelling high council and elders of the church of Jesus Christ, of Latter-day Saints in Great Britain."

"Being requested to give my advice respecting the propriety of your returning in the spring, I will do so willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it, consequently the leaven can now spread without your being obliged to stay; another thing, there *has* been some *whisperings of the spirit* that there will be some agitations, some excitements and some trouble in the land in which you are now labouring. I would therefore say in the mean time, Be diligent, organize the churches, and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

"I would likewise observe, that inasmuch as this place has been appointed for the gathering of the saints, it is necessary that it should be attended to in the order that the Lord intends it should: to this end I would say, that as there are great numbers of the saints in England who are extremely poor, and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accus-

tomed to making machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which but very few can boast of; and by establishing cotton factories, founderies, potteries, &c., &c., would be the means of bringing in wealth and raising it to a very important elevation."

In compliance with the above directions, the twelve have now returned to Nauvoo to assist in building up Zion, with the exception of O. Hyde, the missionary to Palestine, and P. P. Pratt, who remains to edit the Millennial Star, and to superintend the general interests of Mormonism in England. This Mr. Pratt, who has distinguished himself as the greatest author among the Mormons, appears to have gotten the start of Smith in his attentions to royalty, having already addressed a letter "to her Gracious Majesty Queen Victoria, Sovereign of Britain; touching the signs of the times, and the political destiny of the world."

From that document we learn that copies of the Book of Mormon have been presented to her majesty, and to his royal highness Prince Albert. Can the English any longer presume to reproach America as having given to the world no remarkable literary productions? *Should* they persist in such unkindness here-

after, the truth will be evident that they themselves are deficient, either in the taste or the acumen necessary to appreciate the superior excellence of the Book of Mormon, and of Mr. Pratt's poetry. An approved specimen of the latter we copy from the Latter-day Saints' hymns, as compiled and arranged by Emma Smith. Hymn number 236 was written as Mr. Pratt's Farewell to the City of New-York, in 1838.

"Adieu to the city, where long I have wandered,
To tell them [whom!] of judgments, and warn them to flee;
How often in sorrow their woes I have pondered,
Perhaps in affliction they'll think *upon* me.

With a tear of compassion, in silence retiring,
The last ray of hope for your safety *expiring*;
A feeling of pity this bosom inspiring—
Sing this lamentation and think upon me.

When the Union is severed, and liberty's blessings
Withheld from the sons of Columbia once free;
When bloodshed and war, and famine distress them,
Remember the warning and think upon me.

When this mighty city shall crumble to ruin,
And sink as a millstone, the *merchants undoing*,
The ransomed the highway of Zion pursuing,
Sing this lamentation, and think upon me."

As the nature of our undertaking does not permit us to inquire extensively into the literature of Mormonism, we proceed to exhibit the

instructions under which the English saints act in the enterprise of emigration.

The following paragraphs are taken from "An Epistle of the Twelve to the Church of Jesus Christ of Latter-day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, greeting:

"It will be necessary in the first place for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c., so that the poor who go from this country may find employment. Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus arrive in a new country empty handed. In all settlements there must be capital and labour united in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to '*build* cities and inhabit them.' Building cities cannot be done without *means* and *labour*.

* * * * * "*Sovereigns* are more profitable than silver, or any other money, in emigrating to America; and the brethren are also cautioned against the American money when they arrive in that country. Let them not venture to take *paper* money of that country until they become well informed in regard to the different banks.

"It is much cheaper going by New-Orleans than by New-York. But it will never do for

emigrants to go by New-Orleans in the summer, on account of the heat and sickness of the climate. It is therefore advisable for the saints to emigrate in autumn, winter, or spring."

What kind of motives have operated in producing the present rush of Latter-day Saints from England, as well as their original espousal of the cause, may be inferred from an appeal on the subject lately put forth at Nauvoo.

"The happiness and enjoyments of the saints greatly depend upon the motives which predominate in their minds when they remove here. We have seen so many, who have been disappointed, and discouraged when they have visited this place, that we would have imagined they had never been instructed in the things pertaining to the kingdom of God, and thought, that instead of coming into a society of men and women, subject to all the frailties of mortality, they were about to enjoy the society of the spirits of just men made perfect, the holy angels, and that this place should be as pure as the third heavens. Here, they expected no jarring string, but uninterrupted harmony; no discord and confusion, but all order and beauty; no sickness or death, but eternal youth beaming on every countenance. But when they found that this people were but flesh and blood, subject to like passions with themselves, many in poverty and distress, then their hearts have sunk within them, their confidence has departed, their courage has forsook them, their religion followed in the train, and they have re-

flected on themselves for ever taking the first step toward the place; and, like the children of Israel, at the time when the ten spies returned from the land of Canaan, they have been desirous to choose them a captain to lead them back. We cannot imagine how such wonderful ideas ever should take possession, or be entertained by any one conversant with the Bible.

"In conclusion, we would press upon our friends, who may feel disappointed in not finding the saints *angels*, to first cast the beam out of their own eye, and then they will see clearly to pluck the mote out of their brother's eye."

Notwithstanding the difficulties that must sooner or later grow out of the state of feeling indicated by the above language, yet as a result of the late general conference held at Nauvoo, more strenuous efforts than ever are now being made "to push the saints together" from far and near. The twelve are made to act as a general agency for the gathering, and they address the Mormons "scattered abroad on the continent of America," as follows:—

"BELOVED BRETHREN,—It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late general conference so to do; that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those bless-

ings which God has in store for his people in the last days.

"We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested by all who were present, to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth, to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

"In this city the church has succeeded in securing several extensive plats of land, which have been laid out in city lots; a part of which have been sold, a part has been distributed to the widow and the orphan, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name, where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle, and the temple to be reared, and the cloud and the fire to rest down thereon; and not that the temple be built only, but that it be completed quickly, and that no more general

conference be held till it shall be held therein; and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord and worship in his temple.

"Scores of brethren in this city have offered to board one and two labourers each till the temple is completed; many have volunteered to labour continually, and the brethren generally are giving one-tenth part of their time, or one-tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and mittens, and preparing garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things, we would invite our brethren for many miles distant around us, to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time load their wagons with all kinds of grain and meat, provisions and clothing, and hay and provender in abundance, that the labourer faint not, and the teams be made strong; also that journeymen stone cutters, &c., come, bringing their tools with them, and enlist in the glorious enterprise.

"Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who will help themselves, and bless those who will bless each *other*, and do as they would be done unto. The

gold and the silver is the Lord's; all the treasures of the earth, the flocks and the herds of the fields, and the cattle of the thousand hills, are his; if he were hungry, would he crave thy food? or thirsty, would he ask thy drink? Nay, he would only ask that which was his own, he would feast on his own flocks, and quench his thirst at his own springs. This God is the God of the saints; he is your God, and he has made you stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little, that you may be made rulers over many cities? Yes, you will, we know you will.

"Is it possible that we labour in vain, and toil for naught, and that we shall be disappointed at the last? No, we know assuredly that the set time to favour Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the baptismal font for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom—a place over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein, they shall be made whole—a place where all the ordi-

nances shall be made manifest, and the saints shall unite in the songs of Zion, even praise, thanksgiving, and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound Satan fast in chains.

"What then shall we do? Let us all arise, and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not, for a moment, lend an ear to evil and designing men who would subvert the truth, and blacken the character of the servant of the most high God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren.

"Brethren, in view of all these things, let us be up and doing. Let those in the eastern states use all diligence in communicating to us their ability to assist in the Hotchkiss payment, being assured that no exertion they can make will equal what has already been made for them, and the church generally; and let all the saints come up to the places of gathering, and with their mites and their abundance, as God has given them in trust, help to build up the old waste places, which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the most high God, even the meek, the honest in heart; he shall possess all things in the due time of the Lord. Be not covetous, but deal in righteousness, for what the saints shall

not possess by purchase and in righteousness, they shall not possess; for no unrighteous thing can enter into the kingdom: therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments; and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or enduements, revelations or healings, all things will be yours, for you will be Christ's, and Christ is God's.

BRIGHAM YOUNG,	JOHN TAYLOR,
HEBER C. KIMBALL,	WILFORD WOODRUFF,
ORSON PRATT,	GEO. A. SMITH,
LYMAN WIGHT,	WILLARD RICHARDS.

Nauvoo, Oct. 12, 1841."

A similar, and perhaps still more interesting document has been in like manner addressed to the Mormons beyond seas. We copy the more important parts.

"*An Epistle of the Twelve, to the Saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man, and the Eastern Continent, greeting:*

"Beloved Brethren,—We rejoice and thank our heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now among you, for the purpose of instruct-

ing you in those principles which are calculated to prepare the children of men for the renovation of the earth, and the restitution of all things spoken by the prophets.

"In our travels in this land we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving place to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, Send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines, and if we find them true we will embrace them.

"The saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the Spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places, and establish the stakes of Zion.

"Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their *lot,* next to the first presidency, and assist in

counselling the brethren, and in the settling of emigrants, &c.; and the first great object before us, and the saints generally, is to help forward the completion of the temple, and the Nauvoo house; buildings which are now in progress, according to the revelations, and which must be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house, wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations, and proclaim the fulness of the gospel for the last time, and bind up the law, and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

"The set time to favour the stakes of Zion is at hand, and soon the kings and the queens, the princes and the nobles, the rich and the honourable of the earth, will come up hither to visit the temple of our God, and to inquire concerning his strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

"The foundation of this house, and also of the temple, are laid, and the walls of the basement stories of each nearly completed; and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and all are under equal obligations to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top-stone is laid with shoutings, and the place is prepared to be filled with the glory of the Highest: and if there are those among you who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating toward the building of his temple.

"He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven, and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished; and while the saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great temple, though their hearts may all desire the same thing. We would not *press* the subject of the *gathering* upon you, for we know your hearts and your means; and so *far as* means fail, let patience have its perfect

work in your souls, for in due time you shall be delivered if you faint not.

"When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the prophet of the most high God, and all connected with him, with their foul anathemas, beyond any thing which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

"If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own name cast out as evil, as gluttonous, wine-bibber, friend of publicans and sinners, Beelzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing-floor; so with the saints. The stakes are the threshing-floor. Here they will be threshed with all sorts of difficulties, trials, afflictions, and every thing to mar their peace which they can imagine, and thousands which they cannot imagine; but he that endures threshing till all the chaff, superstition, folly, and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end, shall be saved.

"If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a little moment, come up hither; come direct to New-Orleans, and up the Mississippi river, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New-York, or Philadelphia, that it is wisdom for the saints to make New-Orleans their general established port, and be sure to start at such times that they may arrive here during the cold months, for the change from the cold climate of England to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the church.

"So far as the brethren have the means, they will do well to come prepared with a variety of mechanic tools, according to their professions; such as carpenters, joiners, cabinet-makers, hatters, coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundery implements, [*convenient for transportation,*] so that when they arrive, they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens, cottons, hardware, &c., will find a ready market in new countries; and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories

among us, as well for the best interests of the individuals concerned, as for the church generally.

"Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants; the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stores cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened, and cities and their appendages were rained down among us. But this we do not expect till the New-Jerusalem descends, and that will be some time hence; therefore it is necessary, and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things, and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

"Brethren, pray for us, and the first presidency, the LEADER of *the people*, [a new title,] *even* JOSEPH, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

"Brethren, farewell. May the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the

field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, [Nauvoo,] in the name of Jesus Christ. Amen.

"*Nov.* 15, 1841."

The above extracts will enable any reflecting mind to comprehend the present movements and policy of the Mormons. Every exertion is being made to concentrate their entire influence at Nauvoo. They appear to make the Jewish economy their model in several particulars. Thus they have their promised land, their priests, and their temple. The latter, it is said, will be in imitation of the temple of Solomon. Such a policy has, unquestionably, peculiar advantages for them.

1. It enables them to make a greater impression in a given region, than the same number of persons could effect when scattered abroad.

2. It qualifies the travelling quorum to make out a stronger case about the gathering, and the fulness of the times, when they go abroad to rally recruits.

3. The probability that their converts will again go back to their proper reason is less, when they become surrounded by the strength of their community, and where Mormonism, of course, is popular.

4. When once the saints get under way for Nauvoo, they are fairly committed. A retreat is no easy matter. Yet some have hastened *back to* England while their money lasted.

5. When settled on the promised land, they are then fairly under the command of Lieutenant General Joseph Smith, and can be made to build a temple to his honour, or a palace for his comfort, far easier than if they were scattered abroad.

CHAPTER XIII.

Theology of Mormonism—Derivation—Affinity to Campbellism—Improvements upon the old system—Miracles—Tongues—Conflicting medley of doctrines—Duplicity of the advocates of Mormonism—Honesty of many of its followers—Real and distinguishing tenets—Eternity of matter—Materiality of God—Baptism for the dead—Interdiction of the same—Desecrations of the sabbath.

In order to understand the theological character of Mormonism, the reader needs to recollect that Rigdon, and several of his associates, had been followers of Alexander Campbell. They had been thoroughly drilled as coadjutors to that self-styled reformer. Immersion for the remission of sins had been their favourite theme, nor did it cease to be so when they embraced the cause of Mormonism. The Campbellite preachers had been famous for their rant and declamation against all creeds and sects. Yet they were going about to establish a new sect, while, to vindicate THEIR CREED, they published a new translation of the New Testament. From the success, and the temporary popularity of Campbellism, the Mormons man-

ifestly took their cue; but they have distanced their forerunners. Not stopping with new translations, they published to the world new revelations. As though the inconsistency of establishing a new sect was not sufficient, they attempted to "found a new religion," still keeping up the clamour about the sectarianism of all but themselves.

Various passages in the Book of Mormon show the writer to have been a Campbellite in his views. E. g., p. 451, "Eight thousand of the Lamanites were baptized unto repentance." Page 514, "Behold, ye shall go down and stand in the water, and in my name shall ye baptize them." "And then ye shall immerse them in the water, and come forth again out of the water." Page 627, "I know that it is solemn mockery before God that ye should baptize little children." "Behold, baptism is unto repentance, to the fulfilling the commandment, unto the remission of sins." Other passages of the same purport might be introduced, but we proceed to show the affinity between Campbellism and Mormonism, by the following extracts, which are designed to exhibit the triumphs of the latter system.

"We learn, verbally, from Elder John E. Page, that within a few weeks past he has baptized nine in the lower part of this county, about eight miles south-west from Carthage, and twenty from this place. Among those who embraced the gospel in that place, is Mr. Sidney Knowlton and family, who have, for seve-

ral years, been zealous members of the Campbellite society, and are personally acquainted with the leaders of that sect, consequently have become perfectly acquainted with all the principles of that doctrine: they are of the opinion that if Messrs. Campbell, Scott, and others, had been attentive hearers to the lectures which had been delivered in their place, they would have become Mormons also."

P. P. Pratt, writing to S. Rigdon, from Manchester, England, Jan. 8th, 1841, says,—

"I must now inform you of the fact, that we have reaped the first fruits of Campbellism in England. A few societies have been formed in England upon that principle for some years, but have made but little progress. One society of one hundred members exists about seventy miles from Manchester, at a place called Nottingham. They discovered, about two years ago, that they had been baptized for the remission of sins without authority, and that they had not obtained remission, nor the gifts of the Spirit. From that time till now many of them have been seeking and praying for the Lord to send officers, and raise up his own church. At length some of our writings fell into some of their hands, which soon brought two of their number to Manchester to inquire. They attended our meeting in the hall of Manchester, were well pleased, and called at our office next morning. After spending the day in inquiring, etc., one of them purchased three Voices of Warning, and returned home; the other, (an

intelligent gentleman,) stayed two or three days, inquired diligently, and at length was baptized and confirmed, and went home to tell the glad tidings; this was a week or two ago. We expect to hear from them soon, and go out and baptize and organize the church there. Tell friend Campbell to go ahead and prepare the way—the saints will follow him up and gather the fruits."

Thus it appears that Campbellism has proved the harbinger to Mormonism both in America and in England.

The two systems seem still to be identical in denying the necessity of spiritual regeneration, although the latter claims extraordinary spiritual gifts through baptism and the laying on of hands. The Mormons claiming to be much greater reformers than the Campbellites, by no means felt themselves bound to walk in the old paths; on the contrary, they took the liberty to abandon such parts of the other system as did not correspond with their new designs, and to run into every additional extravagance that promised to increase their numbers. Thus miracles and tongues were successively in vogue, so long as any thing was to be gained by them. In addition to the light already thrown upon these subjects, we subjoin the following statements of Mr. Bacheler, who, during the progress of a discussion upon the subject of Mormonism, investigated three cases of pretended miracles, in company with his opponent, a Mr. Adams.

"The first was the case of an infant child,

which was said to have been rescued from the jaws of death by prayer and the imposition of hands, by a Mormon elder. We found that the child had, indeed, been very sick; that a Mormon elder had prayed for it, and laid his hands upon it; that the child gradually recovered; and that the father of the child, who had previously been an infidel, had now renounced infidelity, under the belief that the child had been miraculously healed. But, on further inquiry, we ascertained that a physician had also been attending the child; that, in the height of its disease, he administered a powerful dose of medicine, which gave it a check; that the child was actually *convalescent* when the Mormon elder was sent for; and the physician positively declared that it was his medicine that preserved its life, and restored it to health. So much for the Mormon miracle.

"The second was the case of a woman who was said to have been miraculously healed of the palsy. We found that she had left town. But we saw another woman who had resided in the same house with her. This latter woman informed us that the other one had really had the palsy; that she permitted the Mormons to pray with her, and lay their hands upon her; that she recovered, in some measure, though not entirely; that a physician had likewise attended her; and that the woman herself did *not believe* her partial recovery was attributable to miracle, but to medical treatment.

"The third case was that of a woman, who,

it was stated, could not read a single letter before joining the Mormons; but that, on becoming a member of their church, she could all at once read like an orator—in the Bible, though not in any other book. Well, we called on this woman. I selected a place in the Bible for her to read. Some words she called right, and some wrong; some she read without spelling, and some she had to spell. Strange inspiration, thought I. After proving her sufficiently in this way, I turned to the latter part of the Bible, where was a description of Palestine, and which therefore was no part of the Bible, any more than if it had been printed in a book by itself. Here she commenced reading in the same manner as she had read in the Bible.

"'So, then,' said I, 'it seems you can read other reading besides the Bible.' I then asked her if she could read any before she joined the Mormons. She replied, that she could read her letters, and some small words. This was enough on that point; for she could do very little more at the time I heard her. And this was the miraculous Mormon reader—the woman who knew not a letter before joining the Mormons; but who, by inspiration, could afterward read the Bible like an orator, but none at all in any other book! This, however, was not all. This remarkable woman claimed to be a subject of miraculous power in another respect. She said, that before she joined the Mormons, she was exceedingly lame; but that, after join-

ing them, she was instantaneously healed. On further inquiry, however, it appeared, by a statement of a sister of hers, that she had gradually recovered from her lameness, and that she was not entirely free from it even at the very time of our inquiry.

"The result of this investigation I stated to the audience, in the presence of Mr. Adams, at our next meeting for discussion; and he himself admitted my statements to be true, as I can prove, by a cloud of witnesses, should it become necessary. And, moreover, the same cases can now be investigated by any who will take the pains to do it."

Of late even pretended cases of miracles have become comparatively rare among the Mormons, probably owing to the increased facilities for their detection and exposure.

In regard to tongues, the same gentleman observes,—

"Some fourteen or fifteen months ago, I was present at a Mormon meeting in Brooklyn, New-York. During the course of the exercises, a young woman rose, and commenced an exhortation. She had every appearance of sincerity, and became exceedingly animated. At length she began to utter certain sounds altogether unintelligible to the audience; after which she interpreted what she had thus uttered. The interpretation contained a prediction, that within one year from that time there would be five hundred believers (Mormons) in Brooklyn. This was received by the Mormon church there

assembled as inspiration—a new tongue—a divine prediction—there being no dissent or disapproval signified on the part of any Mormon present. Yet the year has passed away; there are *not* five hundred Mormons in Brooklyn, or any thing like it; the prediction has proved false; and the Mormon church, it seems, knew not the difference between gibberish and an inspired tongue. Here, then, is a sample of their speaking with new tongues, and of their spiritual discernment."

Such proceedings as the above, and others previously detailed, have been a standing theme of boast among the Mormons, as though they proved the restoration of the apostolic gift of tongues to the Mormon church.

But it is not known that the least benefit has ever resulted to any who have spoken, or to any who have heard said tongues. Certain it is, that the interpretations given to such uncouth sounds have been less characterized by common sense than the ordinary parlance of the interpreters. Lately, however, there has occurred an opportunity in which the gift, if actually possessed, might have been used to great advantage. Mr. O. Hyde, one of the Mormon twelve, according to an official account, was specially called of God, in a dream, to visit London, Amsterdam, Constantinople, and Jerusalem, for the accomplishment of certain great ends connected with the Latter-day Saints' enterprise. This man is said to be now on his way to Palestine, and his correspondence is thought, by the pub-

lishers of the Times and Seasons, to be of transcendent interest. His last letter describes himself as calling in Rotterdam to propose some important questions to a Jewish rabbi. He, however, represents the interview to have been almost a failure, because the rabbi did not understand English.

The true difficulty was, that the Mormon could not speak Dutch, French, German, Latin, or some other language, which the rabbi did understand.

Marvellous as the gibberish seems to unskilled ears, it answers no manner of purpose when an intelligible tongue is wanting. Of this the missionary to Palestine became practically convinced before getting half way across the continent; hence, we find him pausing in his predicted career, and setting down at Ratisbon to learn the German language *scientifically*.

"It was my intention to have gone directly down the Danube, but being detained, I conceived the idea of sitting down and learning the German language scientifically. I became acquainted with a lady here who speaks French and German to admiration, and she was very anxious to speak the English—she proposed giving me instruction in the German if I would instruct her in English. I accepted her proposal. I have been engaged eight days in this task. I have read one book through, and part of another, and translated and written considerable. I can speak and write the German considerable already, and the lady tells me that I make us-

tonishing progress. From past experience, I know that the keen edge of any work, translated by a stranger in whose heart the spirit of the matter does not dwell, is lost—the life and animation thereof die away into a cold monotony, and it becomes almost entirely another thing. This step is according to the best light I can get, and hope and trust that it is according to the mind of the Lord. The people will hardly believe but that I have spoken German before; but I tell them *nicht*, not. The German is spoken in Prussia, Bavaria, and in all the states of Germany, Austria, the south of Russia, and, in fine, more or less all over Europe. It appears to me, therefore, that some person of some little experience ought to know this language, so as to translate himself, without being dependant on strangers. If I am wrong in my movement, pray that the Spirit of the Lord may direct me aright. If I am right, pray that Heaven may speedily give me this language."

Before Mr. Hyde fully masters the German, he will probably learn what it now seems very necessary for him to understand, viz., to make some allowances for flattery, when foreigners tell him about his *astonishing* progress in their language, and when they hesitate to credit his assertion of never having spoken it before.

But so elated was he with the comprehension of a few words, that he could not close his letter without boasting that he could have written most of it in German, yet he kindly forebore, lest it should not be understood at Nauvoo.

So much for his confidence in the interpreters of tongues at home!

"The curious instrument, consisting of two transparent stones, clear as crystal, set in the *two rims* of a *bow*," (perhaps it was a quizzing-glass,) could enable the prophet to translate the plates; but alas for Mormonism, it is of no purpose when applied to any visible or living language.

A few additional particulars, respecting Mormon belief and practice, we submit in the language of Mr. Corrill, who, as an apologist for their views and conduct, must be supposed to have at least stated them fairly.

"The Mormons believe in, and constantly practise the laying on of hands, and praying for the healing of the sick; sometimes they have been healed, sometimes partly healed, and sometimes not benefited at all. If they are healed, they say it was because of their faith, as the Saviour promised, 'According to thy faith be it unto thee; thy faith hath made thee whole,' &c., Matt. viii, 13, and ix, 22. If partly healed, it is still according to their faith, as it was said of some in old times, 'And they began to amend from that very hour;' but if they are not healed, or benefited at all, then it is for the want of faith, as when the lunatic was brought to the disciples, and they could not heal him, because of their unbelief, Matt. xvii, 20, and xiii, 58. But they think in this, as in many other cases, practice makes perfect, and it is necessary to an increase in faith, confidence, and the power of God.

"The members of the church are required to bring their children, under eight years old, into meeting, and have the elders lay hands on and bless them in the name of the Lord. This they say was according to the custom of the ancients, also of the Saviour, who commanded little children to be brought to him for that purpose. They also believe that a child begins to be accountable at eight years old, and not sooner; and it is the duty of the parents to teach and instruct them up to that age, and then have them baptized into the church.

"It was also a rule in the church to have one in each stake (most generally the oldest, if suitable) appointed and ordained a patriarch, whose duty it was to be a sort of father to the church, and bless such children as had no natural father to bless them.

"For a general rule, they excluded the use of ardent spirits, tobacco, tea, and coffee, in accordance with a revelation, called the words of wisdom, in which the abstinence from these things were recommended, but not commanded. Also, wasting of flesh, or taking of life of animals unnecessarily, or for sport, was forbidden.

"The sacrament was administered on every first day, (sabbath,) by a high priest, or an elder. Bread and wine are used as emblems; but for wine they prefer the pure juice of the grape, when they can get it, and they administer in remembrance of the body and blood of the Saviour, as the Scripture commands.

"They believe that *matter is eternal*, and that

nothing of all God's works will ever be destroyed or lost; but in the end all things will be restored to their proper place, and the sons of perdition alone will endure the lowest hell, or lake of fire and brimstone.

"In matters of war, they hold it a duty to strive for peace, and not resent an injury, but bear patiently the first, second, and third time; but they are not bound to receive or bear the fourth, but may resist to the uttermost, in their own defence, and in putting down their enemies.

"They esteem the law of God, as given through their prophet, to be vastly superior to any other law; and if they could have the privilege, they would prefer to be governed by that alone; and this, I believe, is the grand cause of jealousy and difficulty between them and their neighbours, who prefer to be governed by other laws."

It should be added, that they consider the different Christian denominations of the present day as offspring of the great whore of Babylon, and believe that none can be saved who do not receive the Book of Mormon as divine. "Those who receive it in faith, and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation."*

Surely this latter sentiment is a close imitation of Romish exclusiveness, while the govern-

* Vide book of Doctrines and Covenants, p. 78.

ing power of the prophet, on a pigmy scale we allow, appears to be nearly as correct a semblance of the authority of his holiness, the pope.

Thus we find Mormonism to have gathered together, in a shapeless mass, the disjointed fragments of atheism, Judaism, and Papacy. Out of such materials it professes to erect the very perfection of the spiritual edifice of Christianity. It claims to usher in "the fulness of the gospel." It is to restore the apostolic church, and its followers are to be endowed with the gifts and graces of the primitive saints! All this is based upon detected fraud, and sustained by reiterated falsehoods! The bare statement of such self-repellant inconsistencies beggars the very idea of comment.

We are far from believing that the great mass of those who have received this system are dishonest men; nor do we imitate the exclusiveness of said system, by asserting that no Mormon can be saved. We however do maintain, on the ground of what has been clearly shown, that Mormonism is adapted to bring together the very extremes of religious fanaticism, and of reckless villany. This single fact accounts for its temporary success, and again repels the idea of any comparison between it and Christianity, other than that of contrast. Respecting the means of its propagation, it ought to be known that deceit is systematically practised. Mormon preachers designedly keep out of view *the distinguishing* peculiarities of their system,

till they have secured their converts on other and different grounds from those by which the truth or falsity of their system must be determined. It is then often too late for such persons to draw back: they must go on to know the uttermost. Not so the apostles of our Lord Jesus Christ. They honestly preached "the cross," although "a stumbling block to the Jews, and foolishness to the Greeks." "Jesus of Nazareth," and him crucified, was the burden of their message, and their only message, wherever they went.

Mormon teachers, however, aim to fall in with the current of popular opinion as much as they can. Thus they have a fair side to show to nearly every sect and class in the community *ad captandum*. Without attempting to enumerate all, the following examples will illustrate the fact. They can preach immersion to Baptists; confirmation to Protestant Episcopalians; the second coming of Christ specially near at hand to Millerites, *et id omne genus;* slang against religion, under the name of sectarianism, to a numerous but nameless class; baptism for the dead to either Universalists or Catholics, and materialism to infidels. In making a general harangue, or in addressing a promiscuous audience, they keep the Book of Mormon out of view as much as possible, and proceeding to argue their case entirely from the common translation of the Scriptures, endeavour to establish themselves in a parallel with respectable Christian denominations. Such a course, to

say the least, is chargeable with guilty equivocation: but hence the remark made by some who have heard them, "We do not see much difference between them and others." If there be not much difference between them and prevalent Christian denominations, then there is not much occasion for their preaching, and none for their institutions. If there be a difference, as honest men they are bound to explain and show cause for it. This should be their leading object, instead of concealment and evasion. We avow, distinctly, that we do not, at present, discuss those points of doctrine which the Mormons claim to hold in common with any denomination of Christians. Such doctrines existed, and all the arguments in favour of them, before Mormonism was ever thought of. Our inquiries are after Mormonism *per se*. We have shown its origin: we now proceed to develop its peculiar tenets. In the first place we copy a definition given by one of its high priests. "Mormonism is to believe that Christ is the Son of God; also a firm belief in the Scriptures; then faith, repentance, and baptism, for the remission of sins; the laying on of hands for the reception of the Holy Ghost; having a church organized according to the New-Testament pattern, and to live by every word that proceeds from the mouth of God: [through Joseph Smith!] all who reject this will be damned, if the Scriptures are true."

This extract corroborates what we have said *above*. The definition purports to have been

given in a public discussion; and a more dishonest specimen of evasion could scarcely have been contrived. One clause of it, nevertheless, may be easily tested,—"having a church organized according to the New-Testament pattern." The same writer observes in another place: "It is folly to say that any sect worship God according to the true pattern, when their organization does not *resemble* the plan laid down in the sacred volume." Hence it will appear folly to say that Mormons worship God aright, since their organization is as far from even resembling the New-Testament pattern, as it is from any likeness to the constitution of the primitive church. It will avail nothing to urge that they nominally have among them bishops, elders, deacons, and teachers, since, saying nothing of an entire want of likeness between Mormon bishops, (mere fiscal agents,) elders, &c., and those of the apostolic church, all these are subordinate to the following head officers and bodies corporate of the Mormon church, viz., *seers, revelators, translators, presidents, first presidency and high council of Nauvoo, quorum of the travelling high council, patriarchs, high priests, and quorum of the seventy.*

Perhaps we shall get more light from the following paragraph, in which the prophet states to Mr. Galland the first and fundamental principle of Mormonism.

"Now, sir, you may think that it is a broad assertion that Mormonism is truth; but, sir, the first and fundamental principle of our holy reli-

gion is, that we believe that we have a right to embrace all, and every item of truth, without limitation, or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same: we feel ourselves bound by the laws of God to observe and do strictly, with all our hearts, all things whatsoever is manifest unto us by the highest degree of testimony that God has committed to us, as written in the Old and New Testament, or *anywhere else*, by any manifestation, whereof we know that it has come from God; and has application to us, being adapted to our situation and circumstances, age and generation of life; and that we have a perfect and indefeasible right to embrace all such commandments, and do them, knowing that God will not command any thing but what is peculiarly adapted, in itself, to ameliorate the condition of every man under whatever circumstances it may find him, it matters not what kingdom or country he may be in. And again, we believe that it is our privilege to reject all things, whatsoever is clearly manifested to us that they do not have a bearing upon us."

This precious morceau, if it mean any thing at all, doubtless means to say, "*the first and fundamental principle of Mormonism*" *is to believe implicitly all the pretended revelations of Joseph Smith, as much as though they were written in the*

Bible. We admit that this was rather an awkward thing to express, and hence we are disposed to overlook the unparelleled verbosity of the sentence. But, after all, it aims at the point around which the whole system revolves. Against those who have been excommunicated from the sect, and denounced with its vengeful anathemas, the leading accusation has generally been a renunciation of allegiance to the prophet. Witness the minutes of a conference chronicled on page 338 of the Times and Seasons. "The conference gave Elder Stephen Kittle's case a fair investigation, and found him not worthy a standing in the church of Jesus Christ of Latter-day Saints." The charges were the following:—Asserting, 1. THAT JOSEPH SMITH IS NOT A PROPHET OF THE LORD. 2. That self-defence is not righteous. 3. That the Book of Mormon is not true. 4. That Zion is not on this land. 5. Striving to persuade men to embrace error," i. e., we suppose, striving to maintain the above positions. Now if this was "the head and front" of Stephen Kittle's offending, he could not have been a very bad man. The very assertion of such sentiments as are alleged against him, prove him, so far at least, to have become rational and sober minded, and hence, forsooth, he was pronounced unworthy a standing among the Mormons.

No person can fail to see that Mormonism makes use of Christianity merely as a cloak to hide its own imperfections. This is no new

thing under the sun. Certain species of avowed infidels claim as fundamental to their system principles for which they are wholly indebted to Christianity.

The Saviour warns us, Matt. xxiv, 24, that "there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect." And no marvel; "for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. xi, 14, 15. So Mormonism, in order to make progress in a Christian community, puts on the garb of righteousness, and many are really made to believe it the fulness of the gospel. How can the truths of Christianity be thus used to build up the devil's kingdom?

Stripping off its mantle of hypocrisy, Mormonism stands forth in the following cardinal positions—a meagre and ghastly skeleton.

1. Joseph Smith is a prophet of the Lord, and a priest after the order of Melchisedek.

2. The Book of Mormon is true, i. e., inspired.

3. Zion is on this land, (Nauvoo, Illinois.)

4. Matter is eternal.

5. God is a material being.

6. The saints are to be baptized for their dead relations, on peril of their own salvation.

The burden of proof to all these positions

falls, of course, upon their advocates. It has never been sustained, although Scripture is said to be quoted fluently in support of each.

In regard to the first, its very mention, after what has been shown in these pages, must be considered as bordering on blasphemy. Yet among the Latter-day Saints' hymns is the following, which they no doubt use in their worship.

HYMN 265. P. M.

1 Now we'll sing with one accord,
For a *prophet of the Lord*,
Bringing forth his precious word,
Cheers the saints as anciently.

2 When the world in darkness lay,
Lo, *he* sought the better way,
And he heard the Saviour say,
"Go and prune my vineyard, son!"

3 And an angel surely, then,
For a blessing unto men,
Brought the priesthood back again,
In its ancient purity.

4 Even Joseph he inspires,
Yea, his heart he truly fires,
With the light that he desires,
For the work of righteousness.

5 And the Book of Mormon, true,
With its covenants ever new,
For the Gentile and the Jew,
He translated sacredly.

6 The commandments to the church,
Which the saints will always search,
(Where the joys of heaven perch,)
Came through him from Jesus Christ.

7 Precious are his years to come,
When the righteous gather home,
For the great millennium,
Where he'll rest in blessedness.

8 Prudent in this world of woes,
He will TRIUMPH O'ER HIS FOES,
While the realm of Zion grows,
Purer for eternity.

The second position, namely, that the Book of Mormon is true, will be tested in the succeeding chapters. Respecting the third, that Zion is on this land, there is no need of controversy. Kirtland, Far West, and Nauvoo, have each, in turn, been THE place. The two former are now abandoned. The various predictions respecting them prove their authors to have been false prophets, and why should they be credited again?

In the assertion that "matter is eternal," and that God is a material being, we have infidelity unmasked—the doctrines of devils without a blush.

The reader, accustomed to put confidence in the high religious pretensions of Mormonism, may startle when such doctrines are charged upon it: we therefore quote the language of one of its leading advocates. P. P. Pratt, in a "Treatise upon the Regeneration and the Eternal Duration of Matter," maintains the following as his leading proposition: "Matter and spirit are of equal duration; BOTH ARE SELF-EXISTENT—they never began to exist, and they never *can be* annihilated." In attempting to prove

this he says, "It is impossible for a mechanic to make any thing whatever without materials: so it is EQUALLY IMPOSSIBLE for GOD to bring forth matter from nonentity, or to originate elements from nothing; because this would contradict the law of truth, and destroy himself. We might as well say that God can add two and three together, and the product will be twelve; or that we can subtract five from ten and leave eight, as to say that he can originate matter from nonentity.* * * * *

"Here, then, is mathematical *demonstration* that it is not in the *power of* ANY BEING to originate matter. Hence we conclude that matter as well as spirit is eternal, uncreated, self-existing."

In advocating the kindred sentiment, that God is a material being, the Mormons resort to those figurative expressions of Scripture by which the ways of God are revealed to finite comprehension. By supposing these to be literal descriptions of the body and parts of Jehovah, they consider their case established.

In their conversations and harangues on this subject, they manifest a peculiar animosity to the doctrines imbodied in the Ritual of the Methodist Episcopal Church. They seem ignorant that the articles which they most severely assail, free from the controversies that have prevailed on minor points, have been acknowledged from the earliest ages to express the standard faith of the Christian church. Thus, in their eager opposition to Methodism,

they stab at the very vitals of Christianity itself. The most vulgar atheist would scarcely be guilty of a more profane attack upon the cardinal principles of all true religion, than is contained in the following fragment from the pen of Pratt, which has been more than once published by the Mormons:—

"Here, then, is the Methodist God without either eyes, ears, or mouth!!! and yet man was created after the image of God; but this could not apply to the Methodists' God, for he has no *image* or *likeness!* The Methodist God can neither be Jehovah nor Jesus Christ; for Jehovah showed his *face* to Moses and to the seventy elders of Israel, and his *feet* too; he also wrote with his *own finger* on the tablets of stone. Isaiah informs us, that his *arm* is not shortened; that his *ear* is not dull of hearing, &c., and that he will proceed to make bare his *arm* in the eyes of all the nations; and Ezekiel says, 'His fury shall come up in his *face*;' and Zech. xiv, says, 'His *feet* shall stand in that day upon the Mount of Olives,' and they which behold shall say, 'What are these wounds in thy *hands* and in thy *feet*,' &c. Consequently, Methodism is a system of idolatry."

The same writer says, "We worship a God who has both body and parts, who has eyes, mouth, and ears, and who speaks when he pleases, and to whom he pleases." "Our God is just as good at mechanical inventions, architecture, tailoring, smithing, stone-cutting, &c., *&c., &c.*, as at any other business."

What an illustration of the apostle's words, Rom. i, 22, 23, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man!"

Like the ancient anthropomorphites, they draw their principal argument on this subject from Gen. i, 27, "So God created man in his own image, in the image of God created he him, male and female created he them." Supposing this to refer to the bodily form, rather than to the moral likeness in which man was created, they unhesitatingly infer that in their own persons they have a copy of the body and parts of the Deity! Other arguments in support of this heresy are drawn from those passages of the Scripture which represent God as having manifested himself to his creatures in human form. Thus when Jacob wrestled with the angel, and was overwhelmed with the manifestation of divine power he witnessed, he exclaimed in one of the boldest metaphors of the Hebrew tongue, "I have seen God face to face."

Again, Exod. xxxiii, 11, it is said, "The Lord spake unto Moses face to face, as a man speaketh unto his friend," i. e., familiarly. Such expressions are clearly explained by a reference to Numbers xiv, 14, "For they have heard that thou, Lord, art among this people; that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them by day time in a pillar of cloud, and in a pillar of fire by night."

Here we find the phrase "seeing God face to face" limited in its application to those manifestations of the Deity which he condescended to make of himself through the pillar of cloud and of fire, at the tabernacle and by the presence of his Spirit.

From first to last, Moses appears to have had no idea that God was confined to shape or form, hence it will be observed in the passage so often quoted by the Mormons to sustain their views, Exod. xxxiii, 17–23, that Moses only asks, "I beseech thee, show me THY GLORY." God answers that even this, in its fulness, could not be seen by mortals. Nevertheless, he would cause his *goodness* to pass before his servant, who, placed in a cleft of the rock and covered with the divine hand, might behold some faint and sufferable manifestation of the glory that passed by. Some commentators have supposed, that in this scene a vision of the person of Christ was discovered to Moses, as an assurance of God's design to save his people from their sins.

This subject is illustrated by various passages in the New Testament. John i, 18, "No man hath seen God at any time." 1 Cor. vi, 16, "Dwelling in the light which no man can *approach* unto: whom no man hath seen, nor can see." John vi, 46, "Not that any man hath seen the Father, save he which is of God, [Christ,] he hath seen the Father." 1 Tim. iii, 16, "God was *manifest* in the flesh, justified in *the Spirit*, SEEN of angels, preached unto the

Gentiles, believed on in the world, received up into glory." In the last-quoted passages we learn that while in the person of Christ God was clearly manifest to mortals, yet he was properly *seen* only of angels, while even angels may never have beheld the full glories of the invisible, but only Christ.

From such soul-inspiring views of Deity what a descent even to contemplate the Mormon doctrine! "We worship a God who hath both body and parts, who has eyes, mouth, and ears." Revolting as is the bare contemplation of such language and sentiments, we must go further, and point out a few legitimate consequences of the doctrine.

1. It contradicts the Bible, which says, "God is a spirit. A spirit hath not flesh and bones."

2. Materiality destroys the omnipresence of any being; for according to the laws of nature, no two *bodies* can occupy the same space at the same time, nor can one and the same body be in different places at the same moment. Hence when the God of the Mormons is at Nauvoo he is absent from all the world besides. Thus those of them who have not gone up thither in the gathering, must pray to a God "afar off." Opposed to all such degrading views of himself, the Christian's God exclaims, "Do not I fill heaven and earth?" The Psalmist, deeply impressed with a sense of God's ubiquity, asks, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art

there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

3. The omnipresence of God being disproved; no one can substantiate either his omniscience or his omnipotence: for how can his eyes behold what he is not present to see or his hands perform the wonders of heaven while his presence is on earth?

4. Combining the Mormon doctrines of the materiality of God and the "regeneration of matter," what have we but the necessity of the Almighty being born again in order to enter his own kingdom! If it be said that this being, never having sinned, requires no new birth, we reply that the earth never sinned, and yet Mormons and some others suppose it to need regeneration in consequence of Adam's fall.

5. What can Mormonism justly claim but to be considered as a system of the grossest idolatry? Even the heathen claim to worship invisible spirits through their images, but the Mormons believe that God himself is an image of which corruptible man is a likeness.

No doubt the great mass of the common people would be astonished at this view of the consequences of the theory taught them. They have from childhood been trained up in the general ideas of a Christian community respecting the King eternal, immortal, and invisible. Of these they cannot rid themselves at once, *even though* they imbibe principles directly

subversive of them. But let them or any thinking person decide if the above consequences and others equally fatal to truth, do not legitimately follow the Mormon doctrine respecting God.

Baptism for the dead.—This is something of recent origin among the Mormons. It may be defined as a vicarious immersion or "baptism by proxy," administered to *living persons* in behalf of their relations who have died unregenerate or unbaptized.

It claims for its foundation the expression of St. Paul, 1 Cor. xv, 30, "Else what shall they do which are baptized for the dead?" The reader needs not to be told that no other passage in the Bible gives even an apparent countenance to such a practice. This passage, moreover, is relieved from most of its difficulties, and certainly from such a perversion, by the interpretation of Chrysostom, who as early as the fourth century had to contend with a similar heresy, then advocated by the Marcionites. That venerable father interprets the passage by supplying an ellipsis very obvious from the tenor of the context. The apostle was discoursing upon the resurrection of the dead—that distinguishing doctrine of Christianity. The hope of a part in the first resurrection was the powerful inducement by which men were urged to become Christians; entering the church through the initiatory rite of baptism. Paul, urging this, and at the same time contending against the infidel objections that "Christ

rose not, neither will the dead arise," exclaims, appealing to the power of the Almighty, as the assurance of his hope, "Else what shall they do, which are baptized for [the resurrection of] the dead, if the dead rise not at all? Why are they then baptized for [or in hope of the resurrection of] the dead? And why stand we in jeopardy every hour?"

The necessity of thus supplying this ellipsis is still more obvious from the Greek, in which, by the addition of a single word, the sense is made to harmonize with the scope of the whole chapter.

Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπερ [τῆς ἀναστάσεως] τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ [τῆς ἀναστάσεως] των νεκρων;

Leaving this interpretation to stand upon its proper merits, we proceed to notice the contrivance and developments of the Mormon doctrine.

The first notice of this subject, as introduced at Nauvoo, is found in the minutes of a conference held Oct. 3, 1840, in which it is stated, "President Joseph Smith, Jr., then arose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest by the vast multitude assembled." At another conference held April, 1841, "President Rigdon delivered a discourse on the subject of baptism for the dead, which was set forth in a manner new and interesting, *and* with an eloquence peculiar to the speaker,

which was listened to with intense interest by the assembly."

"Gen. Bennett made some very appropriate observations in continuation of the subject.

"President Smith likewise followed on the same subject, and threw considerable light on the doctrine which had been investigated."

Soon after this a correspondent of the Times and Seasons, in elucidating the doctrine, says, "The *gospel* has been, and we infer, *is still, preached* to the dead; that is, to disembodied spirits." "The departed spirit is in a probationary state, capable of being affected by the proclamation of the gospel." Christ "offers pardon, peace, holiness, and eternal life to the quick and the *dead:* the living, on condition of faith and baptism for remission of sins; the departed, on the same condition of faith in person and baptism by a living kinsman in his behalf. It may be asked, Will this baptism by proxy necessarily save the dead? We answer, No: neither will the same necessarily save the living. But this, with the other requisites, will save both the living and the dead, and God will raise them up to glorify him together."

Queries.—1. How can the departed believe in person, when their bodies lie mouldering back to dust?

2. How can the living kinsman know, whether the departed spirit believes the gospel or rejects it?

3. What degree of relationship is necessary to make the proxy valid?

4. Suppose the survivor hopes that the wicked spirit has believed the gospel, and is baptized in its behalf; when, in fact, the unjust is unjust still: of what advantage is the rite to either party? If none, who can estimate the wickedness of thus mocking God and religion?

In May, 1841, according to the minutes of a conference held at Kirtland, after considerable preaching, "about twenty-five baptisms took place, most of which were for the dead." Other instances of this practice might be cited, but how extensively it prevails, we are not informed. It has evidently become a subject of no little agitation among the saints, since at every successive conference, new light is demanded from the revelators to clear up the dark points of this newly invented heresy. Thus at the general conference held at Nauvoo, in October last,—

"President Joseph Smith, by request of some of the twelve, gave instructions on the doctrine.

"The speaker presented 'baptism for the dead,' as the only way that men can appear as saviours on Mount Zion.

"There is a way to release the spirit of the dead; that is, by the power and authority of the priesthood—by binding and loosing on earth.

"This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to

sustain the soul under troubles, difficulties, and distresses.

"For illustration the speaker presented, by supposition, the case of two men, brothers, equally intelligent, learned, virtuous, and lovely, walking in uprightness and all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies, and is buried, having never heard the gospel of reconciliation: to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, 'None! none! none!' Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption. The speaker then answered the objections urged against the Latter-day Saints, for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles! the bottles burst and the wine runs out. What! Sadducees in the new church! Old wine in new leathern bottles will

leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

"This doctrine, he said, presented in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those saints who *neglect it*, in behalf of their deceased relatives, *do it at the* PERIL OF THEIR OWN SALVATION!

"The speaker then announced, 'There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference until they can meet in said house. *For thus saith the Lord!*"

This doctrine is summed up in the following poetry, which will probably be entitled to a place in the next edition of the "Latter-day Saints' Hymns:"—

BAPTISM FOR THE DEAD.

By J. H. Johnson.

"Else what shall they do who are baptized for the dead if the dead rise not at all? Why then are they baptized for the dead?"

The glorious gospel light has shone
In this the latter day,
With such intelligence that none
From truth need turn away.

For 'mong things which have been sealed,
And from the world kept hid;
The Lord has to his saints revealed,
As anciently he did.

And through the priesthood now restored,
Has e'en prepared the way,
Through which the dead may hear his word,
And all its truths obey.

As Christ to spirits went to preach,
Who were in prison laid;
So many saints have gone to teach
The gospel to the dead.

And we for them can be baptized;
Yes, for our friends most dear!
That they can with the just be raised,
When Gabriel's trump they hear.

That they may come with Christ again,
When he to earth descends;
A thousand years with him to reign,
And with their earthly friends.

Now, O! ye saints, rejoice to-day,
That *you* can saviours be,
For all your dead who will obey
The gospel and be free.

Then let us rise without restraint,
And act for those we love;
For they are giving their consent,
And wait for us to move.

Now if the reader will refer back to the revelation copied on pages 167-181, he will see that the great argument made use of in urging forward the construction of the temple, was that there may be prepared a baptismal font, which the saints may enter in behalf of their dead relations. It is then threatened, that un-

less the Mormons build such a house in the course of a sufficient time, they shall be rejected as a church, with their dead: yet it expressly says, "during this time your baptisms shall be acceptable."

It would appear that the work of building did not go on fast enough to suit Smith, notwithstanding he had declared to his elders, that "labour on the temple would be as acceptable to the Lord as preaching the gospel."

So in the October conference, having declaimed at length upon baptism for the dead, and instructed the saints not to neglect it, on peril of their own salvation, "the speaker announced, 'There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference until they can meet in said house. *For thus saith the Lord!*'"

No person would be so inconsistent as to suppose that such a wondrous edifice as a Mormon temple could be built in less time than several years; especially considering the circumstances of the builders. But notwithstanding "sufficient time" had been promised, and that in print; yet in his eagerness to push on the work, this *soi disant* revelator barely suffers nine months to elapse from the date of the previous revelation, before he brings out another positively contradicting it. Verily that man's conscience must be "seared with a hot iron" who can thus presume "to make God a liar."

All this merchandise of souls is for the sake of money, to build a monument to Mormon ambition!

Here apparently is an attempted parallel to the course of Pope Leo X., who for the sake of money to finish the church of St. Peter, at Rome, promoted to an unusual extent the sale of indulgences, by which the souls of dead relations might be delivered from purgatory. The perfidious avarice of Tetzel, the commissioner of these indulgences in Germany, aroused the energies of Luther, and hastened the Reformation. May the course pursued by the would-be pope of Nauvoo be productive of an equally happy effect among the Mormons!

We will close this exposition of the religious (irreligious) peculiarities of Mormonism, by showing that a public violation of the sabbath is countenanced among them.

Extract of "Minutes of the General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Oct. 3d, 1840:

"*Sunday morning.*—Conference met pursuant to adjournment, and was opened by prayer by Elder Babbit.

"The clerk was then called upon to read the report of the presidency, in relation to the city plot; after which the president made some observations on the situation of the debts on the city plot, and advised that a committee be appointed to raise funds to liquidate the same.

"On motion, resolved, that William Marks and Hyrum Smith compose said committee.

"On motion, resolved, that a committee be appointed to draft a bill for the incorporating of the town of Nauvoo, and other purposes.

"Resolved, that Joseph Smith, Jr., Dr. J. C. Bennett, and R. B. Thompson, compose said committee.

"Resolved, that Dr. J. C. Bennett be appointed delegate to Springfield, to urge the passage of the said bill through the legislature."

"*City of Nauvoo, May* 6, 1841.

"*To the Editors of the Times and Seasons.*

"GENTLEMEN,—I wish, through the medium of your paper, to make known, that on Sunday last I had the honour of receiving a visit from the Hon. Stephen A. Douglass, justice of the supreme court, and judge of the fifth judicial circuit of the state of Illinois, and Cyrus Walker, Esq., of Macomb, who expressed great pleasure in visiting our city, and were astonished at the improvements which were made. They were officially introduced to the congregation who had assembled on the meeting ground, by the mayor; and they severally addressed the assembly.

"I am, very respectfully, yours, &c.,

"JOSEPH SMITH."

It is no new thing to have evidence, that many political men in our country will not hesitate to profane the Lord's day, when they imagine that either their interests or their pleasures may be promoted by its profanation. But that any body of professedly religious people

would countenance such proceedings, must cause astonishment to any, not aware that there is in existence a body of professedly religious teachers, who in a conference capacity do not scruple to transact secular business on the sabbath! That the Mormons were thus called out to listen to the harangues of political demagogues on the sabbath day, their prophet publicly boasts, glorying in the common shame!

CHAPTER XIV.

Relation of Mormonism to Christianity—Glance at the Book of Mormon—New and improved edition—Author and proprietor becomes translator—Chronology—A brass ball—Miraculous navigation—Narrative—Antecedent voyage—Bloody wars—Antiquities of Central America in proof of Mormonism—Colour of the Indians accounted for.

THE whole system of Mormonism owes its origin, and the church of Latter-day Saints its existence, to the Book of Mormon and the fable of a Golden Bible. Why do the Mormons become ashamed of this? Why desire to construct their system upon any other than its proper foundation? This very circumstance is suspicious, betraying as it does a consciousness that truth is lacking for its support.

We are now prepared to ask men or angels, to show a baser perversion of Scripture, or of Christian principles, than that by which they

are brought to the aid of Mormonism—a system of infidelity—a scheme of deception.

But we are told that the Book of Mormon proves the truth of the Bible. That we deny. No such proof is wanting. The truth of the Bible has been irrefragibly demonstrated for centuries. Yet we allow that additional evidences of the divine inspiration of that book are continually accumulating. Nor is it the least, though it be the last instance of this kind which has occurred in connection with Mormonism, and is found in the terms in which the character of false prophets was delineated, Jeremiah xxiii, 22; and also in the portraiture of those who in the latter times should depart from the faith, giving heed to seducing spirits. *Vid.* 1 Tim. iv, 1; 1 John ii, 18.

There is nothing in the origin of the Book of Mormon, or in the agency by which it was brought to light, calculated to excite high expectation on the part of the intelligent reader. Nevertheless, we will now inquire into its intrinsic merits. Surely this is no ordinary task: the examination of a book, purporting not only to have been inspired, but also "hid up" in a miraculous manner, and at length revealed by the power of God.

We open the volume, we glance the eye over its pages, and what do we find? The plain and convincing narrative of the sacred historians? The sublime and soul-inspiring diction of the Psalmist and the prophets? The profound *doctrines* and moving appeals of the apostles?

Passages we indeed find that are worthy of an inspired pen. But they have been introduced by the hand of the miserable plagiarist, who not only had the audacity to plunder them from the sacred and living oracles for his own vile purposes, but also the unaccountable stupidity to place them without acknowledgment in connection, and therefore in contrast, with the pitiful productions of his own pen. All save these sacrilegious plagiarisms bears the indelible stamp of puerility, as well as of an uncultivated taste and a wicked heart. Not even the most wretched novel of modern times betrays so perfect a destitution of inventive power in its writer; so complete an inability to perceive, and to conceal, its own inconsistencies. Indeed, if we can attribute any prevailing object to the writer of the Book of Mormon, it must have been that of heaping together such a chaos of disconnected absurdities as would defy analysis and refutation. But even in this he has made a failure, as will presently appear.

It is matter of gratification that we have before us a "carefully revised edition" of this work, one which bears evidence of considerable improvement upon the first. Although we are still shocked with outrages upon grammar, and barbarisms in style, that glare forth on almost every page, yet we congratulate ourselves that we are delivered from reviewing a less perfect copy. To show that this is not exaggeration, we will merely hint at the improvements

manifest in the title-page. Whereas the first and second editions gave the preface to the book jumbled up between its title and the name of its publishers, the third arranges the preface on a separate page *secundem artem*. Whereas before the preface said, "And now if there be fault, *it be* the mistake of men;" it now reads as amended, "if there are faults, *they are* the mistake*s* of men." Another striking alteration has been made on the title-page, which we should not hesitate to pronounce an improvement, did we not prefer to witness an abandonment of good taste rather than a violation of truth. The alteration is this; instead of "Joseph Smith, Jr., author and proprietor," as in the first edition, we now have, "translated by Joseph Smith, Jr." The following is the authorized and current eulogium, which the Mormons use respecting this book:—

"It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled into insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as regards the world called *new*. The ancient events of America now

stand revealed in the broad light of history, as far back, at least, as the first peopling of the continent after the flood. This *discovery* will yet be hailed among all nations as among the most glorious events of the latter times, and as one of the principal means of *overwhelming* the earth with knowledge."

P. P. Pratt says, on the issue of the English edition of the Book of Mormon, it "is in reality of more value to them [the public] than all the gold and silver of England." "I repeat the declaration, strange as it may seem, that a knowledge of things contained in this record is of more value to every one than the gold and silver of Europe."

Perhaps a reperusal of the summary of contents, which we gave on a preceding page, will be of service to the reader, before proceeding with us to inquire WHAT LIGHT is thrown by this work upon the first settlement of the western world, or its early inhabitants.

It will be remembered that the "Manuscript Found" was expressly designed to account for certain unexplained facts connected with this subject. We could have hoped that a person making this his especial theme would arrive at some results beyond the common vague notions that generally prevail respecting it.

The first book of Nephi gives us the only positive date of time and place contained in the whole work. Fortunately the place is not an obscure one, and the time is so well defined in various kinds of history, that no one can lack

data for either verifying or disproving the entire narrative of the Book of Mormon.

Let us hear the author:—

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless having been highly favoured of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.

"For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city, Jerusalem, must be destroyed.

"And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

"And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him save it were his family, and provisions, and tents, and departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness in the borders which are *nearer* the Red Sea.

"And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water. And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass that he called the name of the river Laman, and it emptied into the Red Sea; and the valley was in the border near the mouth thereof.

"And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying, O that thou mightest be like unto this river, continually running into the fountain of all righteousness. Now this he spake because of the stiff-neckedness of Laman and Lemuel, for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness."

After about thirty pages occupied in detailing the speeches and dreams of this visionary man, Lehi, and his equally visionary son Nephi; we are made acquainted with the discovery of a miraculous something, generally supposed to have been a compass. "And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment, he beheld on the ground a round ball, of curious workmanship, and it was of fine brass. And within the ball were two spindles: and the *one* pointed the way whither we should go into the wilderness."

The expressiveness of the above description

has brought to our mind a passage in the travels of Captain Lemuel Gulliver, who, having been so unfortunate as to lose his HAT when cast upon the shores of Lilliput, while yet detained as a prisoner by the emperor of that country, was made glad at heart by the following intelligence:—

"There arrived an express to inform his majesty, that some of his subjects riding near the place where I was first taken up, had seen a great black substance lying on the ground, very oddly shaped, extending its edges round as wide as his majesty's bed chamber, and rising up in the middle as high as a man; that it was no living creature as they at first apprehended, for it lay on the grass without motion; and some of them had walked round it several times; that by mounting upon each other's shoulders, they had got to the top, which was flat and even, and stamping upon it they found that it was hollow within."

The discovery of his hat was not a matter of greater moment to Captain Gulliver, than was the possession of the ball and the spindles to our adventurers in the following journeys and voyages.

"And it came to pass that we did take our tents, and depart in the wilderness, across the river Laman. And it came to pass that we travelled for the space of four days, nearly a south southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer.

"And we did go forth again, in the wilderness,

following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea. And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows, and our stones and our slings; and we did follow the directions of the ball, which led us in the more fertile parts of the wilderness. And after we had travelled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves, and obtain food for our families.

"And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith, and diligence, and heed, which we did give unto them. And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord: and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see, that by small means, the Lord can bring about great things.

"And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth.

"And we did sojourn for the space of many years, yea, even eight years in the wilderness. And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.

"And it came to pass that we did pitch our tents by the sea shore; and notwithstanding we had suffered many afflictions, and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the sea shore;

and we called the place Bountiful, because of its much fruit.

"And it came to pass that the Lord spake unto me, saying, Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters. And I said, Lord, whither shall I go, that I may find ore to molten, that I may make tools to construct the ship, after the manner which thou hast shewn unto me? And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.

"And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts: and after I had made a bellows, that I might have wherewith to blow the fire, I did smite two stones together, that I might make fire; for the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness.

"And it came to pass that I did make tools of the ore which I did molten out of the rock. And when my brethren saw that I was about to build a ship, they began to murmur against me, saying, Our brother is a fool, for he thinketh that he can build a ship: yea, and he also thinketh that he can cross these great waters. And thus my brethren did complain against me, and were desirous that they might not labour, for they did not believe that I could build a ship: neither would they believe that I was instructed of the Lord.

"Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shewn unto me; wherefore, it was not after the manner of men.

"And it came to pass that after I had finished the *ship*, according to the word of the Lord, my brethren

beheld that it was good, and that the workmanship thereof was exceeding fine; wherefore, they did humble themselves again before the Lord.

"And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship. And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions, according to that which the Lord had commanded us, we did go down into the ship with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did go down into the ship, with our wives and our children.

"And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea, and were driven forth before the wind, toward the promised land; and after we had been driven forth before the wind, for the space of many days, behold my brethren, and the sons of Ishmael, and also their wives, began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness; yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness.

"And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness.

"And it came to pass that after they had bound me, insomuch that I could not move, the compass, which had been prepared of the Lord, did cease to work; wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest; and we *were driven back* upon the waters for the space of

three days; and they began to be frightened exceedingly, lest they should be drowned in the sea: nevertheless, they did not loose me. And on the fourth day which we had been driven back, the tempest began to be exceeding sore.

"And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish, save that they should repent of their iniquities; wherefore, they came unto me and loosed the bands which were upon my wrists, and behold, they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

"Now, my father Lehi had said many things unto them, and also unto the sons of Ishmael; but, behold, they did breathe out much threatenings against any one that should speak for me; and my parents being stricken in years, and having suffered much grief because of their children, they were brought down, yea, even upon their sick beds. Because of their grief, and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time, to meet their God; yea, their grey hairs were about to be brought down to lie *low in the dust;* yea, even they were near to be cast, with sorrow, *into a watery grave.*

"And it came to pass after they had loosed me, behold, I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed, the winds did cease, and the storm did cease, and there was a great calm.

"And it came to pass that I, Nephi, did guide the ship, that we sailed again toward the promised land. *And it* came to pass that after we had sailed for the

space of many days, we did arrive to the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

"And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper."

Verily here is *multum in parvo!* What a model for future travellers! Captain Gulliver can no longer be considered as the standard of excellence in this species of writing. In order fully to appreciate the beauties, as well as the consistency, of this narrative, let us turn to an approved map of Palestine, and the adjoining countries.

On the supposition that the Lord was actually about to people the western continent by means of this family, the first query that arises is, why were they not directed to the Mediterranean Sea, which was so near Jerusalem, instead of being made to perform the long and perilous journey to the borders of the Red Sea? more especially since the voyage through the former would have been shorter by six or seven thousand miles, (no trifling distance,) than the one performed according to the data given. An easterly course from the borders of the Red Sea would have taken them across the Desert of Arabia to the Persian Gulf.

Without discussing the practicability of these

persons securing, by means of the bow and arrow, in such a region, not only their daily food, but also the stores necessary for a long voyage at sea, we will suppose them all duly embarked on board the ship, miraculously constructed by one man, while his brothers were wasting their time in idleness.

We now feel some curiosity to know whether the vessel was navigated by sails, by steam, or by magnetic power. In the absence of all positive information, we observe that, different from most vessels at sea, she was driven before the wind on her direct course, *until*, through the exceeding wickedness of the brethren of Nephi, "the compass did cease to work, *wherefore*, they knew not whither they should steer the ship, *insomuch* that there arose a great storm, yea, a great and a terrible tempest." What a pity our author had not employed himself in noting his courses and distances, instead of describing the swellings of his wrists and ankles, and "the great soreness thereof!" The world would have placed more value upon the simple log-book of such a voyage, than it ever will upon the Book of Mormon as we have it. After all, it appears that the compass was of no value, for "it did work whither I [Nephi] desired it." Hence he might have steered the ship whither he desired, just as well without the compass. What a fund of knowledge this individual possessed! He must either have known how to sail directly over such continents and islands as lay between *him* and his destination, or have been so ac-

quainted with their latitude and longitude, as to know how to avoid them. In either case, he was quite in advance of his times! The same explicitness of detail, which characterizes the journal of the voyage, prevails in the description of the country upon which he landed. "And it came to pass after we had sailed for the space of many days, we did arrive *to* the promised land; and we went forth upon the land, and did pitch our tents, and we did call it the promised land."

About five hundred pages of this precious record are now devoted to the history of this people, called a remnant of Joseph. Throughout the whole there prevails a perspicuity of style fully in keeping with the above examples, although some of the details are less credible.

We submit a condensed view of the whole, in the language of O. Pratt, professor of mathematics and English literature in the Nauvoo University, who, by some means, has discovered that the voyage above alluded to was made across the Pacific Ocean, terminating on the western coast of South America.

Taking all manner of liberties with the text, this gentleman has done the very best toward making out an intelligible narrative from the Book of Mormon. The reader will therefore please respect the following extract as the *concentration* of "a flood of light."

"Soon after they landed, they separated themselves into two distinct nations. This division was caused by a certain portion of them

being greatly persecuted, because of their righteousness, by the remainder. The persecuted nation emigrated toward the northern parts of South America, leaving the wicked nation in possession of the middle and southern parts of the same. The former were called Nephites, being led by a prophet who was called Nephi. The latter were called Lamanites, being led by a very wicked man, whose name was Laman. The Nephites had in their possession a copy of the Holy Scriptures, viz., the five books of Moses, and the prophecies of the holy prophets, down to Jeremiah, in whose days they left Jerusalem. These Scriptures were engraved on plates of brass, in the Egyptian language. They themselves also made plates, soon after their landing, on which they began to engrave their own history, prophecies, visions, and revelations. All these sacred records were kept by holy and righteous men, who were inspired by the Holy Ghost; and were carefully preserved and handed down from generation to generation.

"And the Lord gave unto them the whole continent for a land of promise; and promised that they, and their children after them, should inherit it, on condition of their obedience to his commandments; but if they were disobedient, they should be cut off from his presence. And the Nephites began to prosper in the land, according to their righteousness, and multiplied and spread forth to the east, west, and north; *building* large villages, cities, synagogues, and

temples, together with forts, towers, and fortifications, to defend themselves against their enemies. And they cultivated the earth, and raised various kinds of grain in abundance. They also raised numerous flocks of domestic animals, and became a very wealthy people, having in abundance gold, silver, copper, tin, iron, &c. Arts and sciences flourished to a great extent. Various kinds of machinery were in use. Cloths of various kinds were manufactured. Swords, cimeters, axes, and various implements of war were made, together with head-shields, arm-shields, and breast-plates, to defend themselves in battle with their enemies. And in the days of their righteousness, they were a civilized, enlightened, and happy people.

"But on the other hand, the Lamanites, because of the hardness of their hearts, brought down many judgments upon their own heads; nevertheless, they were not destroyed as a nation; but the Lord God sent forth a curse upon them, and they became a dark, loathsome, and filthy people. Before their rebellion they were white and exceedingly fair, like the Nephites; but the Lord God cursed them in their complexions, and they were changed to a dark colour, and they became a wild, savage, and ferocious people, being great enemies to the Nephites, whom they sought by every means to destroy, and many times came against them, with their numerous hosts, to battle, but were repulsed, and driven back to their own possession; not, however, generally speaking, without great loss

on both sides; for tens of thousands were very frequently slain, after which they were piled together in great heaps upon the face of the ground, and covered with a shallow covering of earth, which will satisfactorily account for those ancient mounds filled with human bones, so numerous at the present day, both in North and South America."

Unfortunately for Professor Pratt's literary reputation, such mounds are not met with in South America.

According to him also, "In the eleventh year of the reign of Zedekiah, at the time the Jews were carried away captive into Babylon, another remnant were brought out of Jerusalem, some of whom were descendants of Judah. They landed in North America, soon after which they emigrated into the northern parts of South America, at which place they were discovered by the remnant of Joseph, something like four hundred years after.

"They were called the people of Zarahemla. They had been perplexed with many wars among themselves; and having brought no records with them, their language had become corrupted, and they denied the being of God; and at the time they were discovered by the Nephites, they were very numerous, and only in a partial state of civilization; but the Nephites united with them, and taught them the Holy Scriptures, and they were restored to civilization, and became one nation with them. And in process of time the Nephites began to

build ships near the Isthmus of Darien, and launch them forth into the western ocean, in which great numbers sailed a great distance to the northward, and began to colonize North America. Other colonies emigrated by land, and in a few centuries the whole continent became peopled. North America, at that time, was almost entirely destitute of timber, it having been cut off by the more ancient race, who came from the great tower, at the confusion of languages; but the Nephites became very skilful in building houses of cement; also much timber was carried by the way of shipping from South to North America. They also planted groves, and began to raise timber, that in time their wants might be supplied. Large cities were built in various parts of the continent, both among the Lamanites and Nephites. The law of Moses was observed by the latter. Numerous prophets were raised up, from time to time, throughout their generations. Many records, both historical and prophetical, which were of great size, were kept among them; some on plates of gold and other metals, and some on other materials. The sacred records, also of the more ancient race who had been destroyed, were found by them. These were engraved on plates of gold. They translated them into their own language, by the gift and power of God, through the means of the Urim and Thummim. They contained an historical account from the creation down to the tower of Babel, and from that time down until they were

destroyed, comprising a period of about thirty-four hundred, or thirty-five hundred years. They also contained many prophecies, great and marvellous, reaching forward to the final end and consummation of all things, and the creation of the new heaven and new earth.

"The prophets also among the Nephites prophesied of great things. They opened the secrets of futurity—saw the coming of the Messiah in the flesh—prophesied of the blessings to come upon their descendants in the latter times—made known the history of unborn generations—unfolded the great events of ages to come—viewed the power, glory, and majesty of Messiah's second advent—beheld the establishment of the kingdom of peace—gazed upon the glories of the day of righteousness—saw creation redeemed from the curse, and all the righteous filled with songs of everlasting joy.

"The Nephites knew of the birth and crucifixion of Christ, by certain celestial and terrestrial phenomena, which, at those times, were shown forth in fulfilment of the predictions of many of their prophets. Notwithstanding the many blessings with which they had been blessed, they had fallen into great wickedness, and had cast out the saints and the prophets, and stoned and killed them. Therefore, at the time of the crucifixion of Christ, they were visited in great judgment. Thick darkness covered the whole continent. The earth was terribly convulsed. The rocks were rent into *broken* fragments, and afterward found in seams

and cracks upon all the face of the land. Mountains were sunk into valleys, and valleys raised into mountains. The highways and level roads were broken up and spoiled. Many cities were laid in ruins. Others were buried up in the depths of the earth, and mountains occupied their place. While others were sunk, and waters came up in their stead, and others still were burned by fire from heaven.

"Thus the predictions of their prophets were fulfilled upon their heads. Thus the more wicked part, both of the Nephites and Lamanites, were destroyed. Thus the Almighty executed vengeance and fury upon them, that the blood of the saints and prophets might no longer cry from the ground against them.

"Those who survived these terrible judgments were favoured with the personal ministry of Christ: for after he arose from the dead, finished his ministry at Jerusalem, and ascended to heaven, he descended in the presence of the Nephites, who were assembled round about their temples in the northern parts of South America. He exhibited to them his wounded hands, side, and feet—commanded the law of Moses to be abolished—introduced and established the gospel in its stead—chose twelve disciples from among them to administer the same—instituted the sacrament—prayed for and blessed their little children—healed their sick, blind, lame, deaf, and those who were afflicted in any way—raised a man from the dead—showed forth his power in their midst—ex

pounded the Scriptures which had been given from the beginning down to that time, and made known unto them all things which should take place down until he should come in his glory, and from that time down to the end, when all people, nations, and languages, shall stand before God to be judged, and the heaven and the earth should pass away, and there should be a new heaven and new earth. These teachings of Jesus were engraved upon plates, some of which are contained in the Book of Mormon; but the greater part are *not revealed* in that book, but are HEREAFTER *to be made manifest to the saints.*

"After Jesus had finished ministering unto them, he ascended into heaven; and the twelve disciples, whom he had chosen, went forth upon all the face of the land, preaching the gospel, baptizing those who repented, for the remission of sins, after which they laid their hands upon them, that they might receive the Holy Spirit. Mighty miracles were wrought by them, and also by many of the church. The Nephites and Lamanites were all converted unto the Lord, both in South and North America; and they dwelt in righteousness above three hundred years: but toward the close of the fourth century of the Christian era, they had so far apostatized from God, that he suffered great judgments to fall upon them. The Lamanites, at that time, dwelt in South America, and the Nephites in North America.

"A great and terrible war commenced be-

tween them, which lasted for many years, and resulted in the complete overthrow and destruction of the Nephites. This war commenced at he Isthmus of Darien, and was very destructve to both nations for many years. At length the Nephites were driven before their enemies, a great distance to the north, and north-east; and having gathered their whole nation together, both men, women, and children, they encamped on and round about the hill Cumorah, where the records were found, which is in the state of New-York, about two hundred miles west of the city of Albany. Here they were met by the numerous hosts of the Lamanites, and were slain, and hewn down, and slaughtered, both male and female—the aged, middle-aged, and children. Hundreds of thousands were slain on both sides; and the nation of the Nephites were destroyed, excepting a few who had deserted over to the Lamanites, and a few who escaped into the south country, and a few who fell wounded, and were left by the Lamanites on the field of battle for dead, among whom were Mormon and his son Moroni, who were righteous men."

Listen now to the lamentations of Moroni!

"Behold I, Moroni, do finish the record of my father Mormon. Behold, I have but few things to write, which things I have been commanded of my father. And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites, who had escaped into the country southward, were hunted by the Lamanites, until they were all

destroyed; and my father also was killed by them; and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not; therefore I will write and hide up the records in the earth, and whither I go it mattereth not. Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also, if I had room upon the plates; but I have not; and ore I have none, for I am alone: my father hath been slain in battle, and all my kinsfolks, and I have not friends nor whither to go; and how long the Lord will suffer that I may live, I know not. Behold, four hundred years have passed away since the coming of our Lord and Saviour. And behold, the Lamanites have hunted my people, the Nephites, down from city to city, and from place to place, even until they are no more, and great has been their fall; yea, great and marvellous is the destruction of my people, the Nephites. And behold, also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war."

Who would suppose that after having witnessed such

"Strange accidents of flood and field;"

after having survived his entire nation, this man would now concern himself about literary fame! Yet he is represented as proceeding to say,

"Whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, [a *strong* appeal this to critics!] the same shall know

of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you. [A most benevolent design.] Behold, I speak unto you as though I spake from the dead; for I know that ye [who!] shall hear my words.

"And now behold, we have written this record according to our knowledge, in the characters which are called, among us, the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof."

Moroni goes still further, and turning his attention to the study of antiquities, produces the book of Ether, containing, decidedly, the most remarkable narrative found in the Book of Mormon.

Were Dean Swift alive, he would, perhaps, in comparison with this writer, find himself much in the condition of his own Gulliver, when expecting to be swallowed or crushed to death by the Mannikins!

The plain English of the circumstance is this. The *author*, having nearly completed his book, becomes so conscious of the absurdity of attempting to people the whole western continent by means of a single family from Jerusa-

lem, so late as 600 B. C., hastens back to the confusion of tongues, at the tower of Babel, and imports several families, called the people of Jared. Of these he makes a "very numerous and powerful people," but is cruel enough to destroy them all long before the Nephites arrived, so that nothing but their bones could be found, and the plates containing their history. Witness the whole process, abridged in his own words.

"And it came to pass that Jared, and his brother, and their families, and also the friends of Jared and his brother, and their families, went down into the valley which was northward, with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters: and they did also carry with them deseret, which, by interpretation, is a honey-bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

"And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel. And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but *he would that* they should come forth even unto the

land of promise, which was choice above all other lands which the Lord God had preserved for a righteous people.

"And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after *a manner that they were exceeding tight*, even that they would hold water like unto a dish; and the bottom *thereof* was tight like unto a dish; and the sides *thereof* were tight like unto a dish; and the ends *thereof* were peaked; and the *top thereof was tight* like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying, O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer. And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the *top thereof*, and also in the *bottom thereof*; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air. And if it so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood. And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; and I

have prepared the vessels for my people, and behold, there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire; for behold, *ye shall be as a whale* in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea: for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

"And it came to pass that the brother of Jared (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did moulten out of a rock sixteen small stones; and they were white and clear, even as transparent glass, and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying, O Lord, thou hast said that we must be encompassed about by the floods. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness, but behold these things which I have moulten out of the rock. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched

the stones, one by one, with his finger; and the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

"It came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels thereof. And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.

"*And it came to pass* that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast, or animal, or fowl that they should carry with them. *And it came to pass* that when they had done all these things, they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God. *And it came to pass* that the Lord God caused that there should a furious wind blow upon the face of the waters, toward the promised land: and thus they were tossed upon the waves of the sea before the wind. *And it came to pass* that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.

"And it came to pass that when they were buried in the deep, there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore

when they were encompassed about by many waters, they did cry unto the Lord, and he did bring them forth again upon the top of the waters. And it came to pass that the wind did never cease to blow toward the promised land, while they were upon the waters: and thus they were driven forth before the wind; and they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord. And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water. And thus they were driven forth, three hundred and forty and four days upon the water; and they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

"And it came to pass that they went forth upon the face of the land, and began to till the earth. And it came to pass that they began to spread upon the face of the land, and multiply and to till the earth; and they did wax strong in the land.

"And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they *did* buy and sell, and traffic one with another, that they might get gain. And they *did* work in all manner of ore, and they *did make gold*, and silver, and iron, and *brass*, and all manner of metals; and they *did dig* it

out of the earth; wherefore they *did* cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they *did* work all manner of fine work. And they *did* have silks, and fine-twined linen; and they *did* work all manner of cloth, that they might clothe themselves from their naked-ness. And they *did* make all manner of tools to till the earth, both to plough and to sow, to reap and to hoe, and also to thrash. And they *did* make all manner of tools with which they did work their beasts. And they *did* make all manner of weapons of war. And they *did* work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it."

How long this happy state of things continued we are not informed. The narrative breaks it off very suddenly by a description of bloody wars, in the mere skirmishes of which two millions of men were slain on one side, yea, "of mighty men, and also their wives and their children."

The parties in this civil strife having now become fairly enraged, proceeded to end their difficulties by a final contest, which resulted very much like the famous battle between the cats of Kilkenny.

"They were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive. And it came to pass that when they were all gathered together, every one to the army which

he would, with their wives, and their children; both men, *women* and *children* being armed with weapons of war, having shields, and breast-plates, and head-plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not. And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps, they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings, and lamentations, that it did rend the air exceedingly. And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless they conquered not, and when the night came again, they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

"They went again to battle. And it came to pass that they fought all that day, and when the night came they slept upon their swords; and on the morrow they fought even until the night came; and when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords; and on the morrow they fought again; and when the night came they had all fallen by the sword, save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz. And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their mights with their swords, and with their shields, all that day; and when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr. And it came to pass that they ate and slept, and prepared for death on the morrow. *And they* were large and mighty men, as to the

strength of men. *And it came to pass* that they fought for the space of three hours, and they fainted with the loss of blood. *And it came to pass* that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives, but behold, Shiz arose, and also his men, and he sware in his wrath that he would slay Coriantumr, or he would perish by the sword: wherefore he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. *And it came to pass* that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold, Shiz had fainted with the loss of blood. *And it came to pass* that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. *And it came to pass* that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died. *And it came to pass* that Coriantumr fell to the earth, and became as if he had no life."

Perhaps the reader has anticipated from some of the expressions above quoted, that the recent discovery of ruined cities in Central America would be appealed to in corroboration of the Book of Mormon.

Such is the fact. A report of one of Mr. Catherwood's lectures on American antiquities is published in the Times and Seasons, under the taking caption,—MORE PROOFS OF THE BOOK OF MORMON.

The uncertainty acknowledged to exist with respect to this whole subject, renders it a suitable topic for such appeals as the Mormons usually make in order to darken counsel with words. But we will not enter into controversy

here, since we should be sorry to rob Messrs. Stephens and Catherwood of any honours which might accrue to them, from having substantiated the truth of the Book of Mormon. We will only express a hope that "Joseph the seer," in return for the self-denying labours of those gentlemen, will at least do them the kindness to interpret the hieroglyphics with which they were so sadly puzzled. He ought to be very familiar with them, since, according to the latest version of the story, he translated his book not from the Egyptian, the reformed Egyptian, or the Egyptian and Hebrew, as he has before said at different times; but from "HIEROGLYPHICS PECULIAR to the people whose history it gives."

Being furnished moreover with an accurate copy of those hieroglyphics now before the public, what excuse can he have for hesitating to brush up his "big specs," "anciently called interpreters," and deluge the waiting world with a new "FLOOD OF LIGHT!"

The only point of interest which remains to be noticed in this connection, is the Mormon method of accounting for the colour of the aboriginal Americans, generally denominated *red* men. We will not dispute about the terms used in the extracts, since a "skin of blackness" resembles *copper colour* about as much as the language of our author generally approximates to the truth.

"And he had caused the cursing to come upon *them, yea,* even a sore cursing, because of their in-

iquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. And because of their cursing which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey. And the Lord God said unto me, [Nephi,] They shall be a scourge unto thy seed, to stir them up in remembrance of me; and they shall scourge them even unto destruction."

CHAPTER XV.

Prophecies—Plagiarisms—Caricature of Scripture—Plates—Contrivance to forestall objections—Harris's visit to Dr. Anthon—Dr. Anthon's letter—Immersion instituted—Wickedness of infant baptism—Duplicity of Mormon teachers exhibited—Their system carried out—Foolish vagaries—Rival revelator in New-York—Phelps' humiliation—Cowdery's present position—Reprobation of Kirtland—Patriarch's office—Blessing meetings—Summary and conclusion.

HAVING now given all the important geographical and historical information we have been able to find in the Book of Mormon, including several notable miracles, we pass to observe that it contains numerous prophecies. Some of these are such as any writer of a romance might safely make and verify in the course of his story.

The following is designed to apply to Joseph Smith and Sidney Rigdon, the Moses and Aaron of Mormonism:—

"For Joseph truly testified, saying, A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenant, saith the Lord. And out of weakness he shall

be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying, Behold that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it *shall be after the name of his father*, [J. Smith.] And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed for ever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him, [Rigdon.] And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words."

Another class is made up of passages from Scripture, wickedly garbled and interpolated. The prophecies of Nephi claim to have been delivered about five hundred and fifty years before Christ. From them we extract the following example:—

"Wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world. And now, if the Lamb of God, he being holy, should have need to be baptized with water, *to fulfil all righteousness*, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove.

"And now, behold, my beloved brethren, this is the way; and there is none other way nor *name given under heaven, whereby man can be saved* in the kingdom of God. And now, behold this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

What a striking coincidence between the *translation* of certain uncouth hieroglyphics, en-

graven on metal plates some centuries ago, and the language of King James' Bible!

Such coincidence subserves no imaginable end, other than to fix the brand of plagiarism upon this stupid attempt to counterfeit the word of God.

To any one who may have occasion to examine the Book of Mormon, we give the following references under this head:—

Parts of Book of Mormon.	*Where found.*	
Pages 53–56,	Isaiah—Ch.	xlviii, xlix;
75–77,		l, li;
85–101,		ii, xiv;
466–477,	Matthew	v, vi, vii;
484, 485,	Isaiah	lii;
487, 488,		liv;
489–491,	Malachi	iii;
563, 564,	1 Cor.	xiii.

Thus by a very hasty examination any one may see that thirty-one pages out of five hundred and seventy, or one-eighteenth part of the whole volume, is stolen property. It has been plundered from the living oracles of God, and wrought in by piece-meal to give countenance to a silly fabrication.

Let any one peruse the chaste, and, in several instances, sublime language of the scriptures above referred to, and then say if we have used terms too disrespectful of the Mormon context. Here follows an example of the latter:—

"And now there cannot be written in this book, even a hundredth part of the things which Jesus did

truly teach unto the people; but behold the plates of Nephi do contain the *more part* of the things which he taught the people; and these things have I written, which are a *lesser part* of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which *is* expedient *that* they should have first, to try their faith, and *if it shall so be* that they shall believe these things, *then* shall the greater things be made manifest unto them. And *if it so be that* they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I *were* about to write them all which were engraven upon the plates of Nephi, but the Lord *forbid* it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord."

Perhaps it will be said, that inasmuch as some of the prophecies quoted were written before the Nephites left Jerusalem, and as their authors are acknowledged, it is reasonable to suppose that they were copied on the successive sets of plates; an abridged edition of which was obtained by "the author and proprietor" of the Book of Mormon.

We answer that the charge of plagiarism is founded, 1st. Upon the *language* used, the English not having been in existence until subsequently to the last date in the Book of Mormon. 2d. Upon the *translation*, which was first published in 1610, more than a thousand years *after the* death of Moroni, the finisher of the

book, if it be genuine. This translation is followed not only in words, but also in the use of pauses and parentheses! *E. g.* Isa. lii, 14. The possibility of such an extensive and literal coincidence *honestly* occurring in a translation from an unknown tongue, is an idea too absurd to mention.

After the above examples of whole chapters taken from the common version of the Bible, it cannot be necessary to collate the numerous Scripture phrases which are made use of, without the shadow of acknowledgment, in every part of the Book of Mormon.

The following are a few:—

"By faith in the Son of God."—"He is the same yesterday, to-day, and for ever."—"How beautiful upon the mountains!"—"To be carnally minded is death."—"Wars and rumours of wars."—"Must be born again."—"Gall of bitterness and bonds of iniquity."—"Hewn down and cast into the fire."—"Whosoever will come, may come, and partake of the waters of life freely."—"A flaming sword, which turned every way, to keep the tree of life."—"O wretched man that I am!"

In this connection we subjoin a brief example of the method in which another considerable portion of this work has been gotten up. It is neither more nor less than a vile caricature of Scripture.

"And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so *great was the* joy of the multitude, that they were

overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye because of your faith. And now behold, my joy is full. And when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes toward heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire: and the angels did minister unto them, and the multitude did see, and hear, and bear record; and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.

"And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread, and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you, and to him will I give *power* that he shall break bread, and bless it, and *give it* unto the people of my church, unto all those

who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you."

It is particularly remarkable that the inspired writers of the Bible never anticipated objections that would be brought against their record. They uniformly proceeded in an open and undeviating course, never attempting to save appearances, or describing their message as received in any strange or incredible name. Not so the writer of the Book of Mormon. He was so intent upon maintaining the unnatural idea, that his book was made up from certain ancient records, that he keeps the plates jingling in our ears from one end of the volume to the other. Sometimes they are "brass," sometimes "gold," "pure gold," or "like unto gold." At one time they are "sealed up," and "hid up;" at another "dug up," translated, and abridged. The tales respecting them are ridiculous and self-contradictory. The following extracts will serve as a specimen :—

"And now when my father saw all these things, [the plates brought from Jerusalem,] he was filled with the spirit, and began to prophesy concerning his seed: that these plates of brass should go forth unto all nations, kindreds, tongues, and people who were

of his seed. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time.

"And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engrave*n* upon them the record of my people. And upon the plates which I made, I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them. And I knew not at the time when I made them, that I should be commanded of the Lord to make these plates; wherefore, the record of my father, and the genealogy of his forefathers, and the more part of all our proceedings in the wilderness, are engraven upon those plates of which I have spoken; wherefore, the things which transpired before I made these plates, are, of a truth, more particularly made mention upon the first plates.

"And an account of my making these plates shall be given hereafter; and then, behold, I proceed according to that which I have spoken, and this I do, that the more sacred things may be kept for the knowledge of my people. Nevertheless, I do not write any thing upon plates, save it be that *I think it* be sacred. And now, if I do err, even did they err of old.

"Now King Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom; therefore he took the records which were engraven on the plates of brass, and also the plates of Nephi, and all the things which he had kept and preserved, according to the commandments of God, after having translated and caused to be written the records which were on the plates of gold, which had been found by the people *of Limhi*, which were delivered to him by the hand

of Limhi; and this he did, because of the great anxiety of his people, for they were desirous beyond measure, to know concerning those people who had been destroyed. And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of his people; and whosoever has these things is called seer, after the manner of old times.

"Behold there are records which do contain all the proceedings of this people; and a more short, but a true account, was given by Nephi: therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi. And behold I do make the record on plates which I have made with mine own hand. And behold, I am called Mormon.

"And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not, in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God. And behold, ye may be privileged that ye may shew the plates unto those who shall assist to bring forth *this work*; and unto three shall they be shown by the power of God: wherefore they shall know of a surety that these things are true."

The following is the authorized account of

their situation, and condition, at the time of discovery:—

"As you go on the mail-road from Palmyra, Wayne county, to Canandaigua, Ontario county, New-York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large, perhaps, as any in that country.

"The north end rises quite suddenly, until it assumes a level with the more southerly extremity; and I think I may say, an elevation higher than at the south, a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua, it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, water-courses, and ravines. I think I am justified in saying, that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

"'The north end,' which has been described as rising suddenly from the plain, forms 'a promontory without timber, but covered with grass.' As you pass to the south, you soon come to scattering timber, the surface having been cleared by art or wind, and a short distance further left, you are surrounded by the common forest of the country. It is necessary to observe, that *even* the part cleared, was only occupied for

pasturage; its steep ascent, and narrow summit, not admitting the plough of the husbandman, with any degree of ease or profit. It was at the second mentioned place, where the record was found to be deposited, on the west side of the hill, not far from the top, down its side; and when myself visited the place in the year 1830, there were several trees standing—enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

"How far below the surface these records were (anciently) placed, I am unable to say: but from the fact that they have been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude, that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But they, being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, and the roots of the same would hold the surface. However, on this point, I shall leave every man to draw his own conclusion, and form his own speculation. But suffice to say, a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the

four edges of the stone, were placed erect four others; *their* bottom edges resting *in* the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect or side stones were smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients, to defend the chest, &c., from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars, composed of the same description of cement used on the edges; and 'upon these three pillars were placed the records.'

"'This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning.' When it was first visited by Mr. Smith, on the morning of the 22d of September, 1823, 'a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass,' from which circumstance it may be seen, 'that however deep this box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered, when once directed, and yet, not enough to make a perceivable difference to the passer-by.'*

* How does this correspond with the repeated assertion, *that they were* "dug up from the bowels of *the earth?*"

"After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his vision its contents.

"These records were engraved on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found 'a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which they received revelations of things distant, or of things past or future.'"

There is no other particular in which the writer of the Book of Mormon actually manifests so much of the spirit of prophecy, as respecting the objections his production would have to encounter. His contrivance to forestall said objections is detected in the blas-

phemous imputation of the following, and much more similar language, to the Deity.

"Wo be unto him that shall say, We have received the word of God, and we need no more of the word of God, for we have enough.

"And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, A Bible, a Bible, we have got a Bible, and there cannot be any more Bible. But thus saith the Lord God, O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean?

"But behold, I will return all these things upon your own heads: for I the Lord hath not forgotten my people. Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews?

"And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.

"Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them."

In view of the above extracts, the reader can *determine* how much either of honesty or of

consistency there is in the Mormons now saying that they are misrepresented and persecuted when their book is called the Mormon Bible. That it was written and published as such, its own text proves; and to deny this, as is now generally done, is a departure from truth.

It is generally known that the story respecting the origin of this book was contrived with reference to the expressions of Isaiah xxix, 11, respecting the vision which had become *as the words* of a book. Thus its "coming forth" is urged to be a fulfilment of Scripture prophecy. The Mormon caricature of that prophecy is found in the second book of Nephi, and reads as follows:—

"And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world, to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book.

"Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three wit-

nesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is *none* other which shall view it, *save it be a few*, according to the will of God, to bear testimony of his word unto the children of men.

"But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore, it shall come to pass that the Lord God will deliver again the book, and the words thereof, to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee."

We have hitherto omitted to mention, that while the Golden Bible was in process of fabrication, Martin Harris was sent to New-York to present a scrawl of singular marks to certain learned gentlemen of that city. As these marks meant nothing, of course they could not be read; so they were carried back to the man that was not learned.

Out of this circumstance a story was framed,

very plausible to those ignorant of its falsity, and which has been diligently used, up to this day, in making proselytes to Mormonism. What can be clearer proof of a disposition to deceive, at the expense of every semblance of truth, than to persist in asserting, as the Mormon teachers do, that the prophecy of Isaiah was literally fulfilled in the origin of the book before us!

The following letter of Dr. Anthon explains itself, and the points under consideration.

"*New-York, Feb.* 17, 1834.

"The whole story about my having pronounced the Mormonite inscription to be 'reformed Egyptian hieroglyphics' is *perfectly false*. Some years ago, a plain, and, apparently, simple-hearted farmer, called upon me, with a note from Dr. Mitchell, of our city, now deceased, requesting me to decipher, if possible, a paper which the farmer would hand me, and which Dr. M. confessed he had been unable to understand. Upon examining the paper in question, I soon came to the conclusion that it was all a trick, perhaps a *hoax*. When I asked the person, who brought it, how he obtained the writing, he gave me, as far as I can now recollect, the following account:— A 'gold book,' consisting of a number of plates of gold, fastened together in the shape of a book by wires of the same metal, had been dug up in the northern part of the state of New-York, and, along with the book, an enormous pair of '*gold spectacles!*' These spectacles were so large, that if a person attempted to look through them, his two eyes would have to be turned toward *one* of the glasses merely, the spectacles in question being altogether too large for the breadth of the human face. Whoever ex-

amined the plates through the spectacles was enabled not only to *read* them, but fully to *understand* their meaning. All this knowledge, however, was confined at that time to a young man who had the trunk, containing the book and spectacles, in his sole possession. This young man was placed behind a curtain, in the garret of a farm-house, and, being thus concealed from view, put on the spectacles occasionally, or rather looked through one of the glasses, deciphered the characters in the book, and, having committed some of them to paper, handed copies from behind the curtain to those who stood on the outside. Not a word, however, was said about the plates having been deciphered 'by the gift of God.' Every thing, in this way, was effected by the large pair of spectacles. The farmer added, that he had been requested to contribute a sum of money toward the publication of the 'golden book,' the contents of which would, as he had been assured, produce an entire change in the world, and save it from ruin. So urgent had been these solicitations, that he intended selling his farm, and handing over the amount received to those who wished to publish the plates. As a last precautionary step, however, he had resolved to come to New-York, and obtain the opinion of the learned about the meaning of the paper which he brought with him, and which had been given him as a part of the contents of the book, although no translation had been furnished at the time by the young man with the spectacles. On hearing this odd story, I changed my opinion about the paper, and, instead of viewing it any longer as a hoax upon the learned, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writ*ing, which* of course I declined giving, and he then

took his leave, carrying the paper with him. This paper was, in fact, a singular scrawl. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him, at the time, a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar, given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular, as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject, since the Mormonite excitement began, and well remember that the paper contained any thing else but '*Egyptian hieroglyphics*.' Some time after, the farmer paid me a second visit. He brought with him the golden book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which had been, in my opinion, practised upon him, and asked him what had become of the gold plates. He informed me that they were in a trunk with the large pair of spectacles. I advised him to go to a magistrate, and have the trunk examined. He said the 'curse of God' would come upon him should he do this. On my pressing him, however, to pursue the course which I had recommended, he told me that he would open the trunk, if I would take the 'curse of God' upon myself. I replied that I would do so with the greatest willingness, and would incur every risk of that nature, pro-

vided I could only extricate him from the grasp of rogues. He then left me.

"I have thus given you a full statement of all that I know respecting the origin of Mormonism, and must beg you, as a personal favour, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics. Yours respectfully, CHARLES ANTHON."

We had designed to notice various other topics, involving inconsistencies equal to those we have already pointed out, and possibly still more palpable. We must now, however, close this review with two extracts, showing that the Book of Mormon bears the broad impress of Campbellism, which is not yet *quite* fourteen hundred years old!

In it immersion for the remission of sins is represented as having been practised long previous to the Christian era.

It gives, moreover, the following account of the institution of the RITE OF IMMERSION at the epoch of Christ's personal appearance to the Nephites.

"And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name *of the Father*, and of the Son, and of the Holy Ghost.

Amen. And then shall ye immerse them in the water, and come forth again out of the water."

It again treats expressly upon the wickedness of infant baptism.

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism. Behold, baptism is unto repentance, to the fulfilling the commandments, unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold, I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For *awful* is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do, for perfect love casteth out all

fear; and I am filled with *charity*, which is *everlasting love*; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, *denieth the mercies of Christ*, and *setteth at naught the atonement* of him, and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly—God hath commanded me."

We presume no intelligent advocate for immersion, or respectable opponent to infant baptism, will be in the least grateful for the authority thus furnished in favour of his sentiments.

We now take leave of the Book of Mormon: If any one desires to learn more of its absurdities than we have exposed, we refer him to the book itself, where he cannot fail to be satisfied. It does not contain a single statement which can be verified by Mr. Leslie's celebrated rules for determining matters of fact. On the contrary, its whole narrative is an outrage on common sense, interwoven with tasteless but sanctimonious declamation, *ad captandum vulgus*. Nevertheless, it is probably the most successful attempt ever made to counterfeit a divine revelation. As such, it affords a lesson even to the *infidel*. From it he may learn the impossi-

bility of imposing deception, upon its own grounds, on any considerable portion of mankind. We have exposed many of the tricks, and alluded to the general system of duplicity by which Mormonism has thus far been propagated.

Probably in the whole history of the delusion there never has occurred a single instance of a frank development of their peculiar tenets before an uninitiated audience. The elders are expressly instructed not to declare any thing more than the first principles to those who are unbelievers, "leaving the further mysteries of the kingdom" until afterward.

It is not an uncommon thing to see handbills posted up in our streets, setting forth various items about the fulness of the gospel, and promising to gratify the curiosity generally felt to know what the Latter-day Saints do believe. When they can thus collect an assembly, the first endeavour of the Mormons is to establish themselves on a parallel with Christians, as believers in the Bible, and its cardinal doctrines. They are then ready to flourish upon any topic which may be most popular, at the same time hinting that great mysteries are to be revealed further on.

That the reader may be thoroughly furnished with this scheme of duplicity, we give below their publicly professed creed, in comparison with other doctrines and precepts maintained with equal strenuousness by them, but generally held in reserve for a "convenient season."

Their own authorized publications constitute our authority in both cases, with the exception of a few extracts from Mr. Corrill:—

SHOW OF CHRISTIANITY.	MORMONISM PROPER.
1. "The 'Latter-day Saints' believe in the true and living God, and in Jesus Christ, the Son of God, who was crucified according to the Scriptures, and who rose from the dead the third day, and is now seated at the right hand of God as a mediator."	1. "We worship a God who has both body and parts."—"Matter is eternal, uncreated, and self-existing."—"It is impossible for God to originate matter from nonentity;" that is, to create a world.
2. "We also believe in the Holy Scriptures of the prophets and apostles, as being profitable for doctrine, reproof, correction, and instruction in righteousness, &c.; and that all mysticism or private interpretation of them ought to be done away. The Scriptures should be taught, understood, and practised in their most plain, simple, easy, and literal sense, according to the common laws and usage of the language in which they stand; according to the legitimate meaning of words and sentences, precisely the same as if found in any other book."	2. "We testify our faith in immediate revelation from God, and the administration of angels." These immediate revelations come through Joseph Smith. "They esteem the law of God, *as given through* their prophet, VASTLY SUPERIOR TO ANY OTHER LAW."—*Corrill*
3. "We hold it as the duty of all men to believe the gospel, to repent of their *sins*, and to be *immersed* in	3. "If this building [the Nauvoo temple] is not completed SPEEDILY, we shall be rejected as a church, with

water in the name of Jesus Christ FOR REMISSION OF SINS. And we hold, that all who do this in a proper manner, and under proper authority, are *legally entitled* to the remission of sins, and to the gift of the Holy Ghost, according to the Scriptures."

4. "Infant baptism is of no use."—"It is solemn mockery before God."—"Awful wickedness."—*Book of Mormon.*

5. "The 'Latter-day Saints,' after immersion, lay on hands in the name of Jesus Christ for the gift of the Holy Ghost, according to the ancient pattern. They are then considered saints, or members of the church of Christ, in full fellowship and communion."——"We believe that the church of Christ should be organized according to the New Testament pattern."

6. "As to the signs of the times, we believe that the gathering of Israel, and the second advent of Messi-

our dead, for the Lord *our* God hath spoken it."—"Individuals come under the same condemnation."—*Ep. of the Twelve.*

4. "The members of the church are required to bring their children under eight years old into meeting, and have the elders lay hands on and bless them." When the children are eight years old, it is the duty of parents to have them baptized into the church.

5. "We wish it to be understood distinctly, that the organization of this church came by *express* commandment and revelation from the Almighty." In the following order, viz.: The Melchizedek priesthood, including the first presidency and high council of Zion. 2. The Aaronic priesthood, in which are embraced the travelling high council, the quorum of the seventy elders, &c., &c.—*Book of Mormon and Book of Doctrines and Covenants.*

6. "Lieutenant General Joseph Smith desires ALL HIS FRIENDS to attach themselves to some company,

ah, with all the great events connected therewith, are near at hand. That it is time for the saints to GATHER together, and prepare for the same."

7. "We have implicit confidence in the 'Book of Mormon,' not, however, as a new Bible to exclude the old, as some have falsely represented. We consider the 'Book of Mormon' as a historical and religious record, written in ancient times by a branch of the house of Israel, who peopled America, and from whom the Indians are descended. The 'Book of Mormon' corroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish Bible was written."

either in the first or second COHORT of the NAUVOO LEGION. This will enable them to receive CORRECT MILITARY INSTRUCTION."

7. "Behold they [the prophecies of the Book of Mormon] shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation. And God shall show unto you that what I have written is true."—*Moroni.*

"O fools! they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people."—*Nephi.*

"Those that harden their hearts in unbelief, and reject it, it shall turn to their own condemnation."—*Doct. and Covenants.*

It appears from the Mormon newspaper, that some of the elders from time to time have been disposed to carry out to their proper results the theological principles they had imbibed. Unhappily, a veto was placed upon their investigations, lest the whole fabric of deception should be overthrown. Witness the following charge of the twelve to the elders at large:—

"We have heard of some foolish vagaries,

and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those, and other vain imaginations, we would warn the elders against, because if they listen to such things, they will fall into the snare of the devil, and when the trying time comes, they will be overthrown."

The prophet has on several occasions been obliged to use all his tact and talent, in order to put down rivalry. Nor is it wonderful that so great a man should have imitators, and that his success in getting up revelations should inspire his followers with a desire to walk in his footsteps. Had Smith been present at the conference, the minutes of which are subjoined, the accused might with great propriety have addressed to him the words of the pirate to Alexander the Great: "Sir, there is no difference between us, but in the name and the means of doing mischief."

"At a conference meeting of the branch of the church of Jesus Christ of Latter-day Saints, in the city of New-York, held at the house of Elder G. J. Adams, agreeably to previous appointment, on the evening of Dec. 4th, 1840; Elder Orson Hyde was unanimously chosen chairman of the meeting, and Elder L. R. Foster, clerk.

"The meeting was opened by singing, 'Guide

us, O thou great Jehovah,' &c., and by the president addressing the throne of grace.

"The president then read from Rev. ii, 12, and onward. After a few preliminary remarks, the president proceeded to give his reasons for believing that the spirit which had been manifested among us, since the coming of Elder Sidney Roberts, was not from the Lord.

"The items objected to are, having a revelation that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also, saluting the sisters with what he calls a holy kiss, taking them on his lap, and putting his arms around them, &c.

"The accused, Sidney Roberts, answered for himself; he spoke at some length, and attempted to justify himself concerning these things. After remarks by several brethren, the president proposed that if he would confess his transgressions, he might retain his membership, but that his license must be demanded. He arose and stated, that he knew the revelations which he had spoken were from God, and that he had no confession to make; whereupon, the conference cut him off from the church, and demanded his license, which he refused to give up."

There is scarcely any feature of Mormonism more heart-sickening than the tyranny which it succeeds in maintaining over all who become its victims. So long as the saints are obedient to the mandates of the prophet and his cabinet, *all goes on well.* A departure from such course,

by presuming to think or to act for themselves, brings down upon them maledictions which they seem to dread worse than the very curses of Heaven. What degradation could be more abject than that of W. W. Phelps, as represented in the following extracts. He had been for years one of the most active and efficient promoters of Mormonism, but having, as it would appear, come back for a season to be influenced either by reason or by conscience, he had abjured the system. If this was not the head and front of his offending, certainly no more is specified below :—

"*Dayton, Ohio, June* 29, 1840.

"BROTHER JOSEPH,—I am alive, and with the help of God, I mean to live still. I am as a prodigal son, though I never doubt or disbelieve the fulness of the gospel: I have been greatly abased and humbled: and I blessed the God of Israel, when I lately read your prophetic blessing on my head, as follows: 'The Lord will chasten him, because he taketh honour to himself, and when his *soul* is greatly humbled, he will forsake the evil, then shall the light of the Lord break upon him, as at noon-day, and in him shall be no darkness,' &c. I have seen the folly of my way, and I tremble at the gulf I have passed: so it is, and why I know not. I prayed, and God answered, but what could I do? Says I, I will repent and live, and ask my old brethren to forgive me, and though they chasten one to death, yet *I will die* with them, for their God is my God. The least place with

them is enough for me; yea, it is larger and better than all Babylon.

"I know my situation, you know it, and God knows it, and I want to be saved, if my friends will help me. Like the captain that was cast away on a desert island, when he got off he went to sea again, and made his fortune the next time. So let my lot be. I have done wrong, and I am sorry. The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the saints, for I will do right, God helping me. I want your fellowship: if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet. And whenever the Lord brings us together again, *I will make all the satisfaction on every point that saints or God can require.* Amen.

"W. W. PHELPS.

"To presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c."

—

"DEAR BRETHREN,—Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Brother Phelps says he wants to live, and we want he should live: but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says that his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advised him to write, which he has done.

He tells us, verbally, that he is willing to make any sacrifice to procure your fellowship, LIFE not *excepted*; yet reposing that confidence in your magnanimity, that you will take no advantage of his open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the church, he must do the best he can in banishment and exile.

"Brethren, with you are the keys of the kingdom: to you is power given to 'exert your clemency, or display your vengeance.' By the former you will save a soul from death, and hide a multitude of sins: by the latter you will for ever discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and despair.

"But former experience teaches that you are workmen in the art of saving men: therefore, with the greatest confidence, do we recommend to your clemency and favourable consideration the author and subject of this communication.

"In the bonds of the covenant.

"O. HYDE,
"J. E. PAGE."

If any additional proof were needed to show that Mormonism is a sheer delusion, it would be amply furnished in the experience of the many who have renounced it as such, including a majority of the original witnesses to the Book of Mormon, notwithstanding all the obstacles

thrown in their way. Without alluding to others, it may be mentioned that Oliver Cowdery, the confidential scribe of Smith while getting up the Book of Mormon, one of the three witnesses, the first convert and the first apostle of Mormonism, has long since withdrawn himself from the whole concern. Thereby he has given to the world a virtual acknowledgment that he had been made the tool of designing and wicked men.

If this circumstance had been his misfortune merely, and not his fault, he would probably have taken his leave of the prophet on the issue of the following REVELATION, given April, 1829, to Oliver Cowdery:—"Behold you have not understood; you have supposed that I must give it [the translation of the golden plates] unto you, when you take no thought, save it were to ask me. But, behold, I say unto you, that you must study it *out in* your mind; that you must ask me if it be right; and if it is right, I will cause your *bosom shall burn* within you; then you shall *feel* that it is right. But if it be not right, you shall not have such feelings; but then shall have a *stupor of thought*, that shall cause you to *forget* those things which are wrong."—*Doct. and Cov.*, sec. 35.

He, however, went on for a series of years, like the ship of Nephi, driven before the wind toward the promised land. But never arriving *to* the promised land, he at length abandoned his course in despair or disgust. Yet the poor *Mormons* refuse to be instructed by his exam-

ple, and to shake off their fetters. Listen to one of their poets.

Amazed with wonder! I look round,
To see most people of our day
Reject the glorious gospel sound,
Because the simple turn away:
But does it prove there is no time,
Because some watches will not go?

*** *** ***

Or prove that Christ was not the Lord,
Because that Peter cursed and swore,
Or Book of Mormon not his word,
Because DENIED by OLIVER?
Or prove that Joseph Smith is false,
Because apostates say 'tis so?

*** *** ***

O no! the wise will surely say,
No proof unto the man that's wise;
Then O! dig deep ye *wise* to-day;
And *soon* the truth will be your prize.

Not like the fool who chanced to see
The SAINT forsake his heavenly course,
And turn to sin and vanity,
Then cries, "*Your scheme is all a farce.*"

Wonder if they would believe Joseph Smith himself if he should at length tell them, as he did Mr. Ingersoll in the outset, that it was all "to see what the d——d fools would believe?"

P. P. Pratt remarks in his last letter, that the saints would rather be *slaves* in America than starve in England: hence "go they will, and go they must, or perish." This is truly a lamentable alternative. But in it we see no

reason why freeborn Americans should be willingly enslaved. Yet that many are so, in the worst sense, is evident from the following extracts of an Epistle of the Twelve to the Saints of the Last Days:—

"The children of Israel were commanded to build a house in the land of promise; and so are the saints of the last days, as you will see in the revelation given to JOSEPH [SMITH] the SEER, Jan. 19th, 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings, and washings, and *baptisms for the dead;* wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles, in their most holy places; and wherein they may receive conversations, and statutes, and judgments, for the beginning of the revelations and foundations of Zion, and the glory, and honour, and adornment of all her *municiples*, through the medium which God hath ordained.

"In the same revelation the command is to '*all the saints from afar*,' as well as those already gathered to this place, to arise with one consent and build the temple; to prepare a place where the Most High may manifest himself to his people. *No one* is excepted *who hath aught in his possession*, for what have ye that ye have not received? and I will require mine own with usury, saith the Lord; so that those who live thousands of miles from this place, come under the *same law*, and are entitled to the same *blessings* and privileges as those who have al-

ready gathered. But some may say, How can this be, I am not there, therefore I cannot meet in the temple—cannot be baptized in the font? The command of heaven is *to you, to all, gather:* and when you arrive here, if it is found that you have previously *sent up* of your gold, or your silver, or your substance, the tithings and consecrations which are required of you for this building, you will find your names, tithings, and consecrations written in the book of the law of the Lord, to be kept in the temple, as a witness in your favour, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

"One of those privileges, which is particularly attracting the notice of the saints at the present moment, is baptism for the dead, &c., in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance, by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to inquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism, and it seems to us unreasonable to expect that the great Jehovah will approbate such an administration; for if the *church* must be brought under *condemnation*, and *rejected* with her *dead*, if she fail to build the house, and its appurtenances, why should not *individuals* of the church, *who* thus *neglect*, come under the same *condemnation?* And if they are to be re-

jected, they may as well be rejected *without baptism as with*, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to the understanding which we have received from him who is our spokesman.

"*Large stores of provisions* will be required to complete the work, and now is the time for securing it, while meat is plenty, and can be had for one half the value that it can at other seasons of the year, *and the weather is cool and suitable for packing*. Let the brethren, for two hundred miles around, *drive their fat cattle and hogs to this place*, where they may be preserved, and there will be a supply till another favourable season rolls round, or till the end of the labour. *Now is the time to secure food*. Now is the time that the *trustee* is ready to receive your droves. Not the maimed, the lean, the halt, and the blind, and such that you cannot use; it is for the Lord, and he wants no such offering: but if you want his blessing, give him the best; give him as good as he has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store-goods are needed for the comfort of the labourers this winter; journeymen stonecutters, quarrymen, teams and teamsters for drawing stone, and all kinds of provision, for men and beast, are needed in abundance.

"All money and other property, designed for *tithings* and consecrations to the building of the

temple, must hereafter be presented to the trustee in trust, President JOSEPH SMITH, and entered at the recorder's office, in the book before referred to.

"The elders, *everywhere*, will instruct the brethren, both *in public* and *in private*, in the principles and doctrines set forth in this epistle, so that every individual of the church may have a perfect understanding of his duty and privilege.

"*Nauvoo, Illinois, Dec. 13th*, 1841."

If many of these saints and brethren do not ultimately get their eyes opened, it will be because trickery cannot be sufficiently palpable, or inconsistency gross enough to reveal to them the true character of their spiritual guides. Look, for example, at the following proceedings with reference to Kirtland.

"Minutes of the general conference of the church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock county, Illinois, Oct. 3d, 1840.

"The president then rose, and stated that it was necessary that something should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion that the brethren from the east might gather there, and also that it was necessary that some one should be appointed from this conference to preside over that stake.

"On motion, resolved, that Elder A. Babbitt be appointed to preside over the church in Kirtland, and that he choose his own counsellors."

Mr. Babbitt, it appears, went forward in discharge of the duties assigned him like a thorough-going man, and reported progress in the minutes of a conference held at Kirtland, October, 1842.

These minutes exhibit as much of devotion to the cause, and of enlightened measures for its promotion, as any that can be found on record in the Times and Seasons. Among the resolutions passed in said conference were those to the following effect:—

1. To be more careful in the selection of competent elders to preach the gospel in cities and towns of notoriety.

2. To establish a Mormon press at Kirtland, and to publish a periodical.

3. To *aid* the poor, and to purchase a horse and wagon for the use of the bishop in gathering for and distributing to them; also assigning to him some assistance in the work.

Yet all these proceedings are reprobated without mercy in the following courteous proclamation.

"All the saints that dwell in that land are commanded to come away, for this is, 'Thus saith the Lord;' therefore pay out no moneys nor properties for houses, nor lands, in that country, for if you do you will lose them; for the time shall come that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away; and *as to* the organization of that branch of the

church, it is not according to the Spirit and will of God; and as to the designs of the leading members of that branch relative to the printing press, and the ordaining of elders, and sending out elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the house of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, and the key of knowledge, that unfolds the dispensation of the fulness of times, may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead depends, for thus saith the Lord, 'There shall not be a general assembly for a general conference assembled together until the house of the Lord shall be finished, and the baptismal font, and, if we are not diligent, the church shall be rejected, and their dead also, saith the Lord' therefore any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord; come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined, according to my word; therefore your doings, and your

organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen.

"HYRUM SMITH, *patriarch for the whole church.*"

Respecting the general prerogatives of the "patriarch of the whole church," some intelligence is given in the following official announcement.

"The brethren are hereby notified, that our well-beloved brother, Hyrum Smith, patriarch of the church, has erected a comfortable office, opposite his dwelling house, where himself, together with his scribe and recorder, (James Sloan,) will attend regularly every Monday, Wednesday, and Friday, during the entire day, or upon any other day, if urgent circumstances require it, to perform the duties of his high and holy calling.

"A copy of the blessings can be received immediately after being pronounced, so that the brethren who live at a distance can have it to take with them."

Similar proceedings are had on the other side of the Atlantic, as stated by J. Blakeslee, one of the elders.

"I attended several *blessing meetings* while I was in Liverpool, in company with Elders Brigham Young, John Taylor, and Willard Richards, and others, which was a great satisfaction to me. Those meetings were attended as follows:—A feast was prepared at a private *house,* and several brethren invited to attend,

and after refreshment the meeting was opened by singing and prayer; then the patriarch (Elder Peter Mellen) laid his hands on the head of a brother or sister, as the case might be, and pronounced a sentence at a time, and his scribe (Elder Whitehead) wrote the same. All things were conducted with decorum, while the Spirit of the Lord came down upon us in mighty power."

The history of Mormonism forms a melancholy comment upon the weakness and folly of man—man so easily led astray—so perversely deluded.

In conclusion, one word more to our countrymen who may meet with the subjects or propagators of this delusion.

What mistake could be greater than that of supposing physical force in any degree necessary to oppose its spread.

The force of reason, of demonstration, and, if need be, of affectionate entreaty, should indeed be used. If, then, our last appeal should be unavailing, the force of experience will doubtless, in the course of time, restore all innocent subjects of this wretched fanaticism to their right mind. The following facts deserve to be understood by all.

1. The Mormon Bible originated with men destitute of a good moral character.

2. The primary design of its publication was pecuniary profit.

3. Said Mormon Bible bears prima facie evidence of imposture.

4. It basely perverts the language and doctrine of the Holy Scriptures.

5. It blasphemously imputes to God language inconsistent with his character and holiness.

6. Excepting perverted plagiarisms from the Scriptures of truth, that book is nothing but a medley of incoherent absurdities.

7. The system of MORMONISM has arisen entirely from the BOOK OF MORMON, and the contrivance of its "authors and proprietors."

8. That system has been and still is propagated by means of deception.

9. Mormonism, at the same time it pretends to be "the fulness of the gospel," is intrinsically infidel, and opposed to Christianity. It can never be reconciled with the principles of a pure religion.

10. Its legitimate effects are to degrade and heathenize society.

APPENDIX.

Containing addenda to the foregoing narrative, collected from the Times and Seasons, from January to June, 1842, *and other authentic sources.*

A new and revised edition of the Book of Doctrines and Covenants was being stereotyped on the first of January, to be ready for printing in the spring.

A book entitled, Evidences in Proof of the Book of Mormon, by Charles Thompson, has been published in Batavia, N. Y., containing 256 pages, 32mo.

Pratt's Voice of Warning has been republished in England.

Joseph Smith, Lieut. General of the Nauvoo legion, issued a circular to his friends in Illinois, telling them whom to vote for in the approaching gubernatorial election.

The minutes of the city council of Nauvoo represent the mayor of that city to have introduced to his aldermen and councillors, in a highly eulogistic address, the New-York Herald, and its editor; whereupon said council, in its corporate capacity, solemnly resolved that the *high-minded and honourable* editor of said Herald was deserving the lasting gratitude of the Mormon community for services rendered their cause. They also resolved to recommend that paper to the patronage of their citizens.

The Nauvoo legion, by its last annual returns, numbered fourteen hundred and ninety—"all pretty well-disciplined troops."

The NAUVOO HOUSE.—The work on this stately edifice was suspended during the winter, and its building committee and agents sent abroad to make further negotiations in stock, &c.

On the 18th of January, 1842, Joseph Smith, president and sole trustee in trust for the church of Jesus Christ of Latter-day Saints, makes known to all men, under his hand and seal, that whereas, in Feb., 1841, said Smith did constitute and appoint Dr. Isaac Galland his attorney, to transact certain business for the church, and for himself individually, he *now* revokes, countermands, annuls, and makes void all the power and authority given or intended to be given to said Isaac Galland!

What can be the matter? Is *Elder* Galland usurping too much authority to suit Smith, or is he backing out from the magnificent enterprise of revolutionizing the religious world?—a scheme too boundless for ambition itself!

The character of Mormon inspiration may be seen in the following VISION OF JOAB, GENERAL IN ISRAEL.

"I stood in Mount Zion, by the TEMPLE of the great King, and looked down through the vista of time, and saw people like great waters, for they were many, gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong COHORTS of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great *shout was* heard in the camp of the saints, and a

voice, like the sound of a mighty trumpet, saying, Go and possess your inheritance, and avenge the wrongs of your progenitors; and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens trembled at the voice, like Belshazzar at the handwriting on the wall; and the hearts of their great warriors and valiant men fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart. All were conquered, and the land possessed. Time passed on, and I saw 'their swords beat into plough-shares, and their spears into pruning-hooks,' and the goodly land yielding a rich increase; and the luxuries of the earth, and the choice fruits of the field, were in great profusion scattered upon the plains of Eden. And I saw flocks and herds, large and numerous, feeding upon the luxuriant, waving fields; and the saints praising God in his sanctuary, and in the firmament of his power, for his mighty acts, and his excellent greatness, with the sound of the trumpet, psaltery, and harp, with the timbrel and dance, with stringed instruments and organs, and upon the loud and high-sounding cymbals, making melody in their hearts, and singing loud hosannas to God and to the Lamb. And I heard a great shout in the camp of Israel, ringing through their mighty hosts, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;' and the saints of light were clad in rich attire, decked with jewels and costly pearls, diamonds, and the gold of Ophir. Universal peace, plenteous munificence, and unalloyed happiness pre-

vailed with every soul of man: all were habited in rich white robes, and glittering crowns, and gave to God the glory. And a loud voice proclaimed, This is the reward of those who have kept the faith, and endured sound doctrine, and the teachings of my prophets, contrary to the traditions of men."

P. P. Pratt proposes to send one thousand dollars from England toward erecting the temple. He says the "everlasting inheritance" of the saints is called, by Mormons in England, the LAND OF JOSEPH.

J. Blakeslee writes from Utica, New-York, 10th of January, that Mormonism is succeeding to astonishment in that region, and that he cannot fill one tenth of the numerous and pressing calls on him for preaching.

The editorship of the Times and Seasons was, on the 15th of Feb., transferred to Gen. Smith, the prophet, who promises to make that journal very interesting, by means of the revelations he is receiving from the Most High. As though this device was not smart enough to keep his twopenny sheet going, he has since commenced publishing his autobiography. It is, however, nothing but the old story about the plates and the angel, with a few emendations to save appearances.

That our readers may see what materials are used in making and confirming Mormons, we copy from Smith's paper of March 1st a cut, entitled, "A facsimile from the book of Abraham, No. 1." Any person who will take the trouble to consult the paper, will perceive that the explanation given by the editor is arbitrary and absurd in the extreme. He should *have called* it

ILLUSTRATION OF MORMONISM, No. 1.

Fig. 1, which he calls "Abraham fastened upon an altar," may be considered to represent either reason or true religion, which lies prostrate and bound, about to be stabbed to the vitals by No. 2, the black and ugly genius of Mormonism, who stands brandishing his murderous knife in fiendish triumph. No. 3, which Smith has blasphemously denominated the angel of the Lord, is nothing more nor less than the raven of despair, croaking over the doleful scene. The images and reptiles occupying the foreground are fit emblems of the idolatry to which Mormonism consigns its victims, and of the loathsome character of this moral pest.

About the 1st of April John Snider was sent as a special messenger to the saints in England, bearing revelations designed to hasten their gathering at Nauvoo.

In a long essay upon "Try the Spirits," General Smith endeavours to "drag into day-light, and develop the hidden mysteries of the FALSE spirits that are so FREQUENTLY made manifest among the Latter-day Saints." He says, "No man can do this without the priesthood, and having a knowledge of the laws by which spirits are governed." He, however, being "a discerner of spirits," doubtless speaks "knowingly and by authority," when he says none of those spirits should be countenanced save his own. One rule by which he distinguishes a good angel from a bad one, is "by the colour of his hair." It should not be *sandy*.

A weekly paper, called The Wasp, has been commenced at Nauvoo, edited by William Smith, and devoted to the interests of Mormonism.

The work on the temple was progressing on the 2d of May with such rapidity as to give hope that the edifice may be enclosed by the fall of 1842.

Professor Turner, of Illinois College, has just published a work entitled, *Mormonism in all Ages; or the Rise, Progress, and Causes of Mormonism, with the Biography of its Author and Founder, Joseph Smith, Jr.*

On glancing at the title of this book we were inclined to suppose that the prophet would feel himself highly complimented at being installed at once as the AUTHOR and FOUNDER of a system existing *in all ages*. A perusal of the volume, however, has *convinced* us that, on the whole, Smith will not feel

very grateful for the compliments it contains, however much his followers and the public may.

The appearance of such a work gives evidence that the religious community is at length awaking to the necessity of exposing and combating the tremendous infidel agency which is at work under the cover of Mormonism, and threatening to unsettle the grounds of all rational belief, as well as to plunge one of the fairest portions of our country into the vortex of an atheistical anarchy. It appears to us that Professor T. has involved himself in a species of self-contradiction, by maintaining that Joe Smith is the real and sole author of the Book of Mormon, while, at the same time, he proves the identity of that book with the Spalding manuscript, and supposes Joe to have possessed himself of the latter while in the employment of Mr. Stowell, in Chenango county, New-York. The question at issue here is one of comparative unimportance.

We are, however, far from assenting to the position that unity, either of style or sentiment, prevails throughout the Mormon Bible. Those who had seen Spalding's MANUSCRIPT say that the religious parts of the Book of Mormon have been added. Now, these parts bear a distinctive character, (that of Campbellism,) which Smith was utterly unqualified to give them until after his connection with Rigdon. This shows that there were at least three parties to the real authorship; and we think it would be sheer injustice not to put Oliver Cowdery, the schoolmaster, upon as good (literary) footing as his more ambitious pupil, Joseph Smith, Jr.

Although we regard Professor T.'s philosophy of fanaticism as a little fanciful, and think that a few exceptions should be taken to his view of human testimony, yet we hail his work as one of deep interest, and of an eminently practical bearing.

Gov. Boggs, of Missouri, was assassinated in his own house at Independence, on the 7th of May. Rumour was immediately set afloat that some adherent of Mormonism had performed the deed as an act of revenge. We are inclined to believe this a false accusation, which the murderer either invented, or supposed would naturally arise, to screen himself from detection and punishment.

Late accounts from England represent Mormon principles to be rapidly spreading there, in the face of all opposition.

Two ship loads of emigrants have recently arrived at Nauvoo, and another is expected soon.

A Mormon by the name of Nickerson is said to be creating considerable excitement in Boston and its vicinity.

Smith's "fac-similes from the book of Abraham" have been copied in one or two eastern prints, at which circumstance the prophetic editor seems highly elated, not perceiving that both his pictures and himself are the butt of ridicule. He seems to court notoriety at any expense.

Benjamin Winchester, Mormon elder at Philadelphia, has been silenced from preaching, until he makes satisfaction for not obeying the first presidency at Nauvoo.

As a closing comment on *speculative* Mormonism, we subjoin the following statement, on the authority of the newspapers.

"Joe Smith, the Mormon prophet, has applied for the benefit of the BANKRUPT act. His debts, he states, are one hundred thousand dollars. Sidney Rigdon and Hyrum Smith, the other Mormon leaders, *have also* petitioned."

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